English Translations of

Majmoo’al-Fatawa of Permanent Committee for Scholarly Research and *ifta*’ of K.S.A

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Acts commensurate with Kufr

Ruling on Cursing Allah

Fatwa no. 3481

I am a Muslim lady living in Denmark with my Muslim husband, and we have three children - praise be to Allah! To maintain my privacy, I will give my name as M.M.M. In a moment of violent anger, I insulted the Being of Allah, the Most High, the Omnipotent. Since then, my husband has refused to talk to me. He claims that I am an apostate, and that Allah has nullified my marriage contract; prohibited him from eating meat from any animal I may sacrifice, me from inheriting, anyone from performing the Funeral Prayer for me, my dead body from being washed, shrouded, and buried, and so my body will be left to tempt stray dogs; and my wealth can be plundered by Muslims. I am feeling the deepest regret for what I did, as this is the first time in my life to do such thing. I am cultured and knowledgeable person - praise be to Allah! - and I know that what I did was detestable. I was advised to write to you concerning my Tawbah (repentance to Allah). Can I perform Tawbah? And is it permissible for my husband to take me back after what happened, and how should this be done? May Allah set right your conditions!

A: There is no doubt that cursing the Being of Allah (Glorified be He) is an act of Riddah (apostasy) that takes the one who does it out of the fold of Islam. This is agreed by the Ijma` (consensus) of the Muslim scholars, and deserves the punishment of death, if there

is no Tawbah from it, as the Prophet (peace be upon him) said, ("The blood of a Muslim is not lawful, except for one of three: a [married] fornicator, a soul for a soul, and someone who leaves their Din (religion) and separates from the Jama`ah (Muslim community).")

As you have performed Tawbah, regretted what you did, and resolved not to say such a thing again, your Tawbah is valid. Your husband can have relations with you and your situation with him after your Tawbah should be as it wasbefore you did what you did. This is because the Sahabah (Companions, may Allah be pleased with them) acknowledged the marriages of apostates after they returned to Islam, and they did not separate them from their wives or ask them to renew their marriage contracts; and in them we have a good example to follow.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

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The sixth question of Fatwa No. 9842 :

Q 6: Among the widespread major sins common in our country is blasphemy. What is the legal decision on that? Will a wife of the wrongdoer be divorced even if he denies committing the sin? Please, give us a fatwa, may Allah reward you!

A: Blasphemy is one of the major sins. It is apostasy from Islam. Whoever does that should haste to repent, seek forgiveness

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and do a lot of good deeds. If they sincerely repent to Allah, Allah will forgive them and their wives will be back again to them in marriage.

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Types of Riddah

The second and third questions of Fatwa no. 7150

Q 2: It is said that Riddah (apostasy) may be committed either by words or actions. I hope that you briefly clarify for me the verbal, practical and doctrinal forms of Riddah.

A: Riddah is reverting to Kufr (disbelief) after accepting Islam. It may be by word, action, erroneous belief or doubt. Consequently, whoever associates other partners with Allah; denies His Lordship, His Oneness, one of His Attributes or some of His Books or Messengers; curses Allah or His Messenger; denies any of the consensually forbidden things or renders them lawful; denies one of the Five Pillars of Islam or doubts their obligation; doubts Resurrection, the truthfulness of Muhammad (peace be upon him) or any of the Prophets or prostrates to an idol, a planet or the like, has disbelieved and apostatized from Islam. Please read the chapters discussing Riddah in the books of Fiqh (Islamic jurisprudence), as scholars have elaborated on this topic.

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Based on the above explanation, you can understand the verbal, practical, and doctrinal forms of Riddah.

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Q3: It is said that verbal Riddah (apostasy) takes place by uttering words to that effect such as cursing one's religion. It is also said that one who apostatizes in word through such cursing or the like annuls whatever good deeds that preceded that apostasy like Salah (prayer), Sawm (fasting), Zakah (obligatory charity), etc, or a vow that was made. Is that person obliged to make up for what was missed or what was annulled because of Riddah or not? If the answer is in the affirmative, should he make up for missed days of fasting consecutively or not?

A: Types of Riddah were pointed out earlier; and it is not a condition for it to occur that the Murtad (apostate) says, "I apostatize from Islam." But if he says so, his statement will be counted as one type of Riddah. The Murtad who returns to Islam is not required to make up for what he missed during his apostasy of Salah, Sawm, Zakah, etc. Moreover, he will not lose the righteous deeds he had done before committing apostasy if he returns to Islam and dies as a believer. Allah (Exalted be He) makes the loss of righteous deeds in this case dependent upon the person dying as a disbeliever. Allah (Exalted be He) says (what means): ﴾Verily, those who disbelieve, and die while they are disbelievers﴿ He also says: ﴾And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter﴿

As for the vow made at the time a person was a Muslim (before committing apostasy), it continues to be binding as long as it involves an obedience to Allah.

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A person should fulfill this vow after returning to Islam. He should also fulfill the rights of Allah and the rights of servants that he owed before committing apostasy, for they remain binding.

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Nullifiers of Islam

Fatwa no. (3782):

Q: After establishing the five Pillars mentioned in the Hadith, is there anything other than Shirk (associating others in worship with Allah) that can render someone a Kafir (disbeliever)?

A: Islam means to testify that there is no deity but Allah and that Muhammad is the Messenger of Allah, to establish Salah (Prayer), to give Zakah, to perform the Sawm (Fast) of Ramadan, and to perform Hajj to the Ka`bah if one is able to do so.

Iman (Faith) means to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and predestination, both good and evil.

Ihsan (the perfection of Faith) means to worship Allah as if you can see Him; and if you cannot see Him, know He can see you.

Islam is related to the apparent acts, while Iman is related to

the hidden ones. Islam and Iman are inseparable; Islam is not correct without Iman nor is Iman without Islam.

There are many Mukaffirat (deeds or words that can render a person a Kafir [disbeliever]) that are called the nullifiers of Islam. The gravest of which is Shirk, and it includes deeds such as supplicating to the dead and seeking help from them, and supplicating to idols, trees, stars, and the like. This is because when the Prophet (peace be upon him) was asked, ("Which is the gravest sin?" He (peace be upon him) replied, "To associate another with Allah, when it was He Who created you.") Reported by Al-Bukhary and Muslim.

Other examples of Mukaffirat are cursing Allah and His Messenger, and mocking Islam, such as by denying religious matters that are well established to be Wajib (obligatory) like Salah and Zakah, and denying religious matters well established to be Haram (prohibited) like Zina (illegal sexual intercourse outside marriage) and stealing.

Shaykh Al-Islam, Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) identified ten Mukaffirat. They are listed in the compilation: "Al-Tawhid (Monotheism)," (p. 271) and published in a separate booklet. If you want to increase your knowledge on this issue, refer to the chapters on the ruling on apostates in the books on Fiqh (Islamic jurisprudence).

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Blasphemy

The second question of Fatwa No. 3419 :

Q 2: I am living in a house where a man resides with me. He shaves his beard from time to time, lies, and blasphemes. To sum up, he is suffering some signs of hypocrisy, may Allah protect us! It happened that he blasphemed by cursing the religion seven or eight times in ten minutes. Is it permissible to greet him with the salutation of Islam while I hate him? Should I greet him back when he greets me? Please, tell the legal decision?

A: According to the legal texts of the Qur'an and Sunnah, and the consensus of opinions, blasphemy - Allah forbid - is an act of open disbelief. Allah says: ﴿"Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾ There are other similar declarations in this regard. That person should be advised and rebuked; if he responds positively and accepts the advice, praise be to Allah. But if not, it is not permissible to greet blasphemers or respond to their greeting or invitation. They should be deserted fully until they repent; otherwise, they shall be sentenced to death as judged by Allah. The Prophet says: ﴾If a Muslim discards his religion, kill him.﴿ Related by Al-Bukhari in his Sahih (book of sound Hadiths)

on the authority of Ibn `Abbas (may Allah be pleased with them both). It is admittedly true that a Muslim who curses Islam and discards the religion, is apostate.

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Cursing Qur'anic Ayahs and authentic Hadiths

Fatwa no. 3255

Q: The questioner's father works as a public servant in the Egyptian government. He accepts bribes and curses Qur'anic Ayahs and Hadiths. If the Ayahs speaking of Hijab (veil) are mentioned before him, he says: "Abandon this extremism!" Sometimes he performs Salah (prayer) in the Masjid (mosque), sometimes in other places. He may also combine the prayers at one time. As for the questioner's mother, she does not pray at all, but his sisters pray. Is he permitted to live with them? What is the ruling on eating and living off the money earned by this father? Please, give us your legal opinion.

A: Cursing Qur'anic Ayahs and authentic Hadiths is an act of Kufr (disbelief) that puts the doer outside the pale of Islam. Abandoning Salah intentionally is also an act of Kufr. As for accepting bribes, it is one of the major sins. **Firstly: You have to advise your parents to offer the Five Obligatory Daily Prayers at their prescribed times.**

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You also have to advise your father to refrain from cursing in general and cursing the Qur'an and Hadiths in particular. He should also stop scorning Hijab and abstain from accepting bribes. If your father accepts your advice, thank Allah! If not, you have to continue advising your parents and treating them kindly, perhaps Allah makes you a cause of their guidance. However, you should not associate with them in a way that may spoil your faith. You should never ill-treat them; rather you should accompany them in this worldly life with due kindness and respect. You also have to keep advising your sisters lest they should be tempted away from the right path as a consequence of living in close association with your parents. **Secondly:** If all the earnings of your father are ill-gotten, you should not eat from what he earns. But if his income is a mixture of lawful and unlawful gains, you are permitted to eat from it, according to the soundest scholarly opinion in this regard. If you can do without it, it will be better for you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 5628

Q: What is the legal decision concerning the following categories of people in terms of belief and disbelief?

1- Who says that he does not believe in the Noble Qur'an or in a verse of it.

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2- A person who says that he believes his mind only.

3- A person who says to another, 'You committed apostasy' by going out with a girl displaying her charm.

4- A person who says: 'I am in no need for such-and-such Tafsir (explanation/exegesis of the meanings of the Qur'an).

5- A person who acts as Imam for his family in Friday Prayer at home and delivers a sermon claiming that he offers Friday Prayer at home. Is his Prayer valid?

6 - A person who says to another, 'Why do you not let the sideburns grow instead of the beard?' Does he scorn the Sunnah? The Prophet (peace be upon him) says: ﴾Let the beards grow.﴿

7- If a person committing the previous sins is persistent and denies to repent, does he become a disbeliever for his rejection to the Qur'an and Sunnah?

A: First: A person who says that he does not believe in the Noble Qur'an or in a verse thereof or that he believes only his mind regardless of the Shari`ah, should be told that this saying is an act of disbelief. If he persists in saying it, he is apostate from Islam. The Muslim rulers shall invite him to repent; otherwise, he should be executed, for the belief in the Qur'an is an article of faith. Denying one Ayah of the Qur'an is similar to denying the whole Qur'an. The person who believes his mind only to the rejection of Shari`ah is considered a disbeliever in the Noble Qur'an and the Messenger (peace be upon him).

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Second: Going out with a girl displaying her charm is not an act of disbelief; it is a sin, for it is a means to illicit relations. A person who goes out with the girl displaying her charms should be advised. May Allah guide him.

Third: The books of Tafsir are numerous. Some of them should not be read while some are reliable references to understand the Qur'an such as those written by Ibn Jarir Al-Tabari and Ibn Kathir. To give the true legal decision concerning this point, the relevant Tafisr denied by the person should be specified.

Fourth: The person who leads his family in Friday Prayer at home, should repeat it as Zuhr Prayer. The Friday Prayer they offer at home is invalid, for it is obligatory for men to offer Friday Prayer with their Muslim brothers in the Masjid (mosque). As for women, they do not have to offer Friday Prayer at the Masjid but they should offer it as Zuhr Prayer. In case they pray at the Masjid, it will be

sufficient for them instead of Zuhr Prayer.

Fifth: As for shaving the beard, we have issued a Fatwa in this regard as follows: Shaving the beard is unlawful, according to the report narrated by Ahmad, Al-Bukhari, Muslim, and others, on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.﴿ Similarly, it is narrated by Ahmad, Muslim, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Trim closely the mustache, and grow beard, and thus act against the fire-worshippers.﴿ Persisting in shaving the beard is a major sin. A person who shaves the beard should be advised and warned against this, especially if he is occupying a religious leadership position.

Consequently, if the person who shaves his beard is an imam for people in congregational Prayer and refuses to accept advice on this, he has to be dismissed if possible with no Fitnah (Division among Muslims) in consequence. Otherwise, it is obligatory to pray behind other righteous men if possible as a way of correcting the one shaving his beard if no Fitnah will follow. If it is difficult to do so, then it is permissible to pray behind the imam shaving his beard to help the congregational Prayer to continue. If praying behind another imam will cause Fitnah, a person may pray behind a beardless imam to avoid Fitnah thus opting for the lesser of the two evils.

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The fourth question of Fatwa no. 9407

Q4: Some people do not practice Islam at all. They do not recite Qur'an or even know one Ayah of it. They do not offer Salah (prayer) nor pay Zakah (obligatory charity). They even curse the religion and the Messenger of Allah (peace be upon him). What is worse is that they curse Allah, daily, yet still claim to be Muslims who testify that there is no deity except Allah and that Muhammad is His Messenger. Is it permissible to eat the meat of their slaughtered animals, even though in our society there are so many of such people.

A: First of all: Abandonment of Salah and denying its obligation is an act of Kufr (disbelief) according to Ijma' (consensus) of scholars. Similarly, the abandonment of Salah due to laziness and carelessness is also an act of Kufr according to the more preponderant of the two opinions held by the scholars.

Second: Cursing Allah and His Messenger as well as cursing the religion is major Kufr (disbelief) and an act of Riddah (apostasy) from Islam. Thus, whoever does this should be urged to repent. If the person refuses to do so, it is obligatory on the ruler to inflict capital punishment; based upon the statement of the Prophet (peace be upon him): (Whoever (a Muslim) changes his religion, execute him.) Narrated by Al-Bukhari in his Sahih (Book of Authentic Hadith).

Third: It is impermissible to eat from the slaughtered meat of apostates until they repent. If they sincerely repent, the meat of the animals which they slaughter thereafter becomes lawful to eat from. The same also applies to other disbelievers, except for the People of the Book. Even if an apostate testifies that there is no deity except Allah and Muhammad is His Messenger, the Testimony of Faith will be of no benefit to the one who says it while committing that which nullifies Islam according to the Ijma' (consensus) of Muslim scholars.

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Words and phrases that take a person out of Islam

Fatwa no. 7549

Q: What is the ruling on someone who testifies: "La ilaha illa Allah (there is no deity but Allah) and Muhammad is the Messenger of Allah," performs Salah (Prayer) and all the other religious obligations, but, when they are angry or in a discussion with a certain person, they say some words that I am ashamed to mention or say, except in this type of situation that necessitates me to do so to

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explain the situation. The things that are said are such as: "Damn your Lord's Religion" and other similar phrases. Is someone who says such things obliged to perform Ghusl (a ritual bath) and are their deed nullified? Please explain this matter to us.

A: What you mentioned about the person saying: "Damn your Lord's Religion," this takes them out of Islam. It is obligatory that they should be advised and guided with wisdom, good advice, and the best arguments, so Allah may guide them and they will stop saying such things in the future. They should be advised to perform Tawbah (repentance to Allah) for what has happened in the past, as Tawbah, if accepted, would result in the forgiveness of the sins they committed. Allah (Exalted be He) says: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ Scholars have agreed by Ijma` (consensus) that this Ayah (Qur'anic verse) is concerned with those who perform Tawbah. Allah (Exalted be He) also says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

There are many evidences in the Qur'an and Sunnah on the legitimacy of Tawbah.

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The fifth question of Fatwa no. 9220

Q5: What is the legal ruling on a man who takes hold of a Mus-haf (Qur'an-book) and starts tearing it page by page despite being fully aware that it is a Mu-shaf, and despite being warned by another man standing beside him that it was a Mus-haf? Moreover, what is the ruling on a man who extinguishes a cigarette on the Mushaf?

A: By doing so, they are both judged to be disbelievers, for insulting and desecrating the Book of Allah (Exalted be He). Their behavior comes under the same ruling as the mockers of its authority. Allah, the Exalted, says (what means): ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿

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The fourth question of Fatwa no. 7503

Q4: Kindly, cite all the cases whereby a person is judged to be a Kafir (disbeliever), outside the Din (religion) of Islam. What is the ruling on a person judged as such? Please, give a brief account on Riddah (apostasy), the lower degree of Kufr (disbelief) and love and hate of such a person for Allah's Sake.

A: The Mukafirat (Crimes, the perpetration of which make one a disbeliever) that place a person outside Islam are many, among them are the following:

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1- To deny the Ma'lum min ad-din biddarurah (the inevitably well-known basic principles of the religion) or the fact that they are obligatory acts of worship, such as denying that Salah (prayer), Zakah (obligatory charity), Sawm (fast), Hajj or the like are Divinely ordained duties, 2- To deem lawful that which is inevitably well-known to be prohibited in Islam such as Zina (premarital sexual intercourse and/or adultery), drinking Khamr (intoxicant), premeditated unjust murder, impiety towards parents and the like, 3- To revile Allah, His Messenger, the religion of Islam, angels or the like. However, for a comprehensive list of such cases, please refer to the chapter of the Ruling on Apostate in the books of Fiqh (Islamic jurisprudence).

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The Second question of Fatwa No. 7353

Q2: What is the legal decision regarding those who commit blasphemy? What if they are first degree of kinship such as the father or the brother? What is the Islamic ruling on shrines like Ibrahim Al-Dusuqi , Al-Sayyid Al-Badawi, Al-Husayn, etc. What about the Masjids (mosques) built around these graves? Do they fall under the Prophet's Hadith, ﴾Allah curses the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.﴿ **?**

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A: First: Blasphemy is an act of apostasy if a blasphemer is a Muslim. It is the duty of whoever knows that to forbid the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and advise them for they hopefully may accept the advice, stop doing Munkar, and repent to Allah. This duty is most needed with regard to one's relatives, for the Prophet says: ﴾Whoever among you sees something abominable, should rectify it with their hands; and if they have not strength enough to do it, then they should do it with their tongues; and if they have not strength enough to do it, (even) then they should (abhor it) from their heart, and that is the last degree of Faith.﴿ **Secondly,** it is impermissible to build mosques around graves or to bury the dead therein. It is not permissible to perform Salah (Prayer) in these Masjids because of the Prophet's saying: ﴾Indeed, those who preceded you used to take the graves of their prophets and righteous men as places of worship, then beware of that for you must not take graves as masjids (mosques); I forbid you to do that.﴿ Related by Muslim in his Sahih (Book of sound Hadiths).

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Fatwa no. 4440 : (1)

The issue of (cursing religion): Can we immediately judge a person who curses religion to be a Kafir (disbeliever)? What is the ruling on women and children who curse religion?

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(2)

The issue of (excuse for ignorance): about ridiculing the beard, the Niqab (face veil), the Qamis (long shirt), or the Muslims; also the issue of cursing religion: Can people be excused for being ignorant if they commit these things?

(3)

The issue of (excuse for ignorance): about matters related to worshiping graves or Taghut (false gods). Can the people who worship graves and Taghut be excused for being ignorant in this regard? We would like you to guide us to the truth on this issue and also on the issue of (fighting religious activity): Are those who are employed for that purpose excused for being ignorant in this regard?

(4)

The process of argumentation against a Muslim who offers sacrifices to other than Allah, or invokes other than Allah, or helps tyrants: Can any Muslim who has knowledge about these issues argue against those who do such things? Are there any other conditions for establishing evidence against them?

A: Firstly: Inviting others to the Way of Allah must be done with wisdom, good admonition, arguing with them in the best constructive way. This is an obligation enjoined by Shari'ah (Islamic law). Allah (Exalted be He) says (what means): ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.﴾

Secondly: Those who call to the Way of Allah have to be acquainted with what they enjoin and what they forbid. They may have the determination and wish to do good and to bring benefit to people. However, they may be ignorant, and therefore prohibit for people what is lawful and make lawful what is prohibited and believe that they are following the true guidance.

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Thirdly: Cursing religion, mocking anything in the Qur'an or the Sunnah, or ridiculing people committed to the Islamic code of behavior for their adherence to growing a beard in case of men and wearing a Hijab (veil) in case of women is Kufr (disbelief) if they are done by a Mukallaf (person meeting the conditions to be held legally accountable for their actions). It should be pointed out to them that committing these acts is showing disbelief. If they insist on doing so after being informed of the ruling, then they are disbelievers. Allah (Exalted be He) says: ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه

وسلم) that you were mocking?") ﴿Make no excuse; you disbelieved after you had believed.﴾

Fourthly: Worshipping graves and Taghut (false gods) is Shirk (associating others in worship with Allah). The Mukallafs who do these things should be told the ruling. If they do not accept it, they will be considered Mushriks (those who associate others with Allah in His Divinity or worship). If they die in that state of Shirk, they will be kept permanently in the Hellfire. They will not be excused for being ignorant after the ruling is pointed out for them, and likewise anyone who slaughters a sacrifice to other than Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Mocking Hijab

The second question of Fatwa no. 4127

Q 2: What is the ruling on someone who mocks a Muslim woman wearing the proper Islamic Hijab (veil)

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or describes her as being a ghost or a moving tent and other such insulting words?

A: Anyone who mocks a Muslim man or woman for adhering to the Shari'ah (Islamic law) is a Kafir (disbeliever). This is regardless of whether they are making fun of a Muslim woman wearing the proper Islamic Hijab or any other matter of the Shari'ah. 'Abdullah ibn 'Umar (may Allah be pleased with them both) narrated: (During the campaign of Tabuk a man said in an assembly, 'I have never seen anyone like these Qur'an readers of ours. They have the biggest bellies, the most lying tongues and they are the most cowardly when encountering the enemy.' Another man said, 'You are lying, and you are a hypocrite. I will most certainly tell the Messenger of Allah (peace be upon him) [what you have said].' The news was reported to the Messenger of Allah (peace be upon him), then the Qur'an was revealed (concerning this incident). 'Abdullah ibn 'Umar said, 'I saw him (that man) hanging onto the saddle of the she-camel of the Messenger of Allah, (peace be upon him), stumbling over the stones while saying, 'O Messenger of Allah, we were just jesting and playing.' The Messenger of Allah (peace be upon him) was reciting the Qur'anic Ayah (verse): (Was it at Allâh (Exalted and Sublime), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking?) (Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals.))) Thus, ridiculing the believers is equated with ridiculing Allah, His Signs and His Messenger.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Cursing Time

The Third Question of Fatwa no. 5432

Q3: (Do not curse time, as I am Time; I turn around...) **Is this a Hadith? If so, is this its authentic text? What does it mean?**

A: Al-Bukhari and Muslim related on the authority of Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace be upon him) said, ("Allah (may He be Exalted) says: 'The son of Adam hurts Me by cursing time, as I am Time. I turn around the night and day.'") In another narration, ("Do not curse time, as Allah is Time.")

When explaining the meaning of this Hadith, Al-Baghawy (may Allah be merciful with him) stated, "The Arabs were in the habit of defaming and cursing time when disasters and calamities occurred. They used to say: 'Time has struck us' or 'Time has destroyed us.' As they ascribed all calamities that befell them to time, they cursed what they thought had caused them, but they were in fact cursing Allah (Glorified and Exalted be He) as He is the One Who actually caused them to happen. Therefore, they were forbidden to curse time in this manner."

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The ruling on women who are clothed yet naked!

The second question of Fatwa no. 8487

Q2: Is it permissible to consider scantily-dressed women as Kafirs (disbelievers), for the Prophet (peace be upon him) said about them: (They will not enter Jannah (Paradise) or even smell its fragrance...) **?**

A: If the woman believes that this is lawful, after being advised and informed of the ruling, she is considered a Kafir (disbeliever). If the woman does not deem this lawful, she is not considered a Kafir, but she is committing one of the major sins which she must quit and repent to Allah for it, so that He may forgive her. If she dies before Tawbah (repentance to Allah), she, like the rest of sinners, falls under the Will of Allah (either to punish or pardon her), as Allah (Glorified and Exalted be He) says: (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) (Surah Al-Nisa', 4:48).

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Rendering Haram Halal and Halal Haram

Fatwa no. (2204):

Q: A dispute has arisen between our Muslim brothers in Turkey, regarding the Hadith that states, "Whoever renders Haram (the prohibited) to be Halal (lawful) and Halal to be Haram has become a Kafir (disbeliever)." If a person renders Haram as Halal or vice versa, will they be considered as a Kafir or a sinner? What does the word "Kafara (become a Kafir)" mean in the Hadith or is there no difference between its meaning and the meaning of the word "Kafir"? We hope that Your Eminence will give us a convincing answer regarding this Hadith.

A: Firstly, we do not know the basis of this Hadith and none of the well-known Imams (compilers of Hadith) related it, whether by a Sanad (chain of narrators) that is considered Sahih (authentic) or Da`if (weak). In this case, it is not to be relied or acted upon. **Secondly,** if a Muslim contradicts a ruling that is established by an explicit text from the Qur'an or the Sunnah (whatever is reported from the Prophet) that cannot be subject to Ta'wil (interpretation) or Ijtihad (juristic effort to infer expert legal rulings) or contradicts an established and decisive Ijma` (consensus) ruling, the correct ruling should be clarified to them. If they accept this, then praise is due to Allah, if not and they insist on changing Allah's Ruling after it has been clarified and the evidence given to them, they are to be deemed a Kafir and treated as an apostate from the Din (religion) of Islam. An example of such case is to deny the five obligatory daily Salah (Prayers) or any one of them or the obligation of Sawm, Zakah, or Hajj; or to falsely interpret the texts of the Qur'an and the Sunnah related to these obligations, or regard the Ijma` of the Ummah (nation) as insignificant.

A contradiction of a ruling that has been established by controversial proof or is subject to various interpretations through Ta'wil or contradictory rulings is a contradiction in a matter that is subject to Ijtihad. In this case, the person cannot to be deemed a Kafir, they will be excused if their opinion is wrong and rewarded for their Ijtihad; if their opinion is correct, they will be praised and given a double reward; one for their Ijtihad and the other for being correct. One example of this is denying or confirming the obligation for a Ma'mum (person being led by an Imam in Prayer) to recite Surah Al-Fatihah. Another example is refuting the ruling on a bereaved family preparing food and inviting people to eat, claiming, for example, that this is Mustahab (desirable), Mubah (permissible), or Makruh (reprehensible), but not Haram. In such cases, it is not permissible to deem the person a Kafir and refuse to be led in Salah by them, refuse marriage relations with them, or prohibit the eating of meat from their sacrificed animal. It is, in fact, obligatory to advise them with evidence from the Shari`ah (Islamic law), because they are a Muslim and enjoy the same rights as all Muslims. Disputes in such matters are in subsidiary matters that are open to Ijtihad. Similar incidents took place during the lifetime of the Sahabah (Companions of the Prophet, may Allah be pleased with them) and the Imams of the Salaf (righteous predecessors). They neither deemed each other as

Kafir nor turned their backs on each other.

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Judging the People of the Book who rejected the Message of Muhammad (peace be upon him) to be disbelievers

The third question of Fatwa no. 9438

Q3: The Glorious Qur'an explicitly declares the People of the Book to be disbelievers except for those among them who have believed in the Message of Muhammad (peace be upon him) (i.e. the Qur'an). The Jews claimed that 'Uzair (Ezra) is the son of Allah, whereas the Christians claimed that Jesus Christ is the son of Allah, on account of which the Qur'an has explicitly declared them to be disbelievers, stating (what means): (Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity).")

In spite of the above-mentioned decisive textual evidence, some scholars claim that the People of the Book are not disbelievers and are to be called the "People of the Book" and nothing more. Please, enlighten us on this issue.

A: Those who hold such a view are disbelievers, for they deny the explicit texts in the Qur'an and Sunnah judging the People of the Book to be disbelievers. Allah (Exalted be He) says (what means): (O people of the Scripture! (Jews and Christians): "Why do you disbelieve in the Ayât of Allâh, [the Verses about Prophet Muhammad صلى الله عليه وسلم present in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth).") ... to the end of the relevant Ayahs from (Surah Al-'Imran).He also says: (Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).) ... to the end of the relevant Ayahs from (Surah Al-Ma'idah).Allah, moreover, says: (Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity).")

(Surah Al-Ma'idah).Allah also says: (And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!) ... and other relevant Ayahs from (Surah Al-Tawbah).Allah (Exalted be He) also says: (Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.) (Surah Al-Bayyinah).Allah, moreover, says: (Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (صلى الله عليه وسلم) (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.) In addition to many other Ayahs in the Qur'an to the same effect.

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Fatwa no. 2175

Q: In our town, Pattani, which lies in the south of Thailand, big problems have been caused by the issue of the bereaved family making food for the condolers.

(Part No. 2; Page No. 32)

I hope, Your Eminence, will clarify this issue and the following issues:

The rules of religious obligations are classified into: Wajib (obligatory), Mandub (commendable), Ja'iz (permissible), Makruh (reprehensible) and Mahdhur (prohibited).

What is the ruling on a person who denies one of the mentioned rules by saying instead that:

1- The obligatory is rather commendable, permissible, reprehensible or prohibited;

2- The commendable is rather obligatory, permissible, reprehensible or prohibited;

3- The permissible is rather obligatory, commendable, reprehensible or prohibited;

4- The reprehensible is rather obligatory, commendable, permissible or prohibited;

5- The prohibited is rather obligatory, commendable, permissible or reprehensible.

For instance, the knowledgeable scholars said, "It is Makruh that people should be entertained with food served by the family of the deceased, because this is legitimate only in the time of happiness, not sorrow; it is a loathsome Bid'ah (innovation in religion)."

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They also said, "It is Makruh to serve food on the first, second and third days, until a week passes." They also said, "The four Imams (Abu Hanifah, Malik, Al-Shafi'y, and Ahmad) are agreed that it is Makruh that the family of the deceased should make food for the people to gather and eat," and similar scholarly opinions. However, in our town, Pattani, most of the scholars stated the opposite of the previously mentioned; some of them said it is Sunnah; others said it is permissible; and a few of them said it is obligatory. Hajj 'Abdullah Al-Haj Muhammad Salih, 'Abdul-Rahman Jafakiya and I hold the same opinion of the former knowledgeable scholars. Thus, because of this issue they accuse one another of Kufr (disbelief), they do not eat from one another's sacrificed animals; nor do they marry from one another's families. I wish Your Eminence would send us a written Fatwa so that we can print and distribute it freely among all the people, In sha'a-Allah (if Allah wills).

A: First: the authentic Sunnah indicates that the family of the deceased are not the ones who should make food, but it is their Muslim brothers who should make food for them as a form of support and showing condolences, as they might be too grieved to think of food. Abu Dawud narrated in his Sunan (Hadith compilations classified by jurisprudential themes), from 'Abdullah ibn Ja'far that he said, "When the death of Ja'far (may Allah be pleased with him) was announced, the Messenger of Allah (peace be upon him) said, (Make food for the family of Ja'far, for there has come to them what

is preoccupying them) Narrated by Ahmad, Abu Dawud,

Al-Tirmidhi and Ibn Majah. Al-Tirmidhi classed it as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). As for making food by the bereaved family for the people, and adopting this as a custom, is a thing that was never known to be done by the Prophet (peace be upon him) or the Rightly-Guided Caliphs; rather it is a Bid'ah that must renounced, as it adds more burden to the bereaved family, and involves imitation of the people of Jahihiliyyah (pre-Islamic time of ignorance) and turning away from the Sunnah of the Prophet (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them). Imam Ahmad narrated from Jarir Ibn 'Abdullah Al-Bajaly that the Sahabah (Companions of the Prophet, may Allah be pleased with them) considered gathering at the bereaved family home after burial and their cooking food to them a form of wailing (over the dead). It is also impermissible to slaughter an animal by the grave, at the time of death, or when the corpse is taken out of the house, according to the Hadith narrated by Ahmad and Abu Dawud, on the authority of Anas (may Allah be pleased with him), that the Prophet (peace be upon him) said, (There is no slaughtering (at the grave) in Islam.) **Second:** If a Muslim contradicts an explicit textual ruling or injunction of the Qur'an or the Sunnah, which is not open to interpretation or Ijtihad (juristic effort to infer expert legal rulings), or go against the absolute established Ijma' (consensus) of the Ummah, the correct ruling should be pointed out to them. If they accept it, thank Allah! But if they insist on changing the Ruling of Allah, even after clarifying the ruling to them and establishing evidence, they would be declared as Kafirs (disbelievers) and treated as apostates from Islam, such as those who deny the Five Obligatory Daily Prayers or one of them, or the duty of Sawm (fasting), Zakah or Hajj, and allegorically interpret their respective textual-evidences from the Qur'an and the Sunnah, not giving importance to the unanimous consensus of the Ummah.

However, if a Muslim contradicts a ruling established by controversial evidence, or open to different interpretations and opposite rulings, it is regarded as a difference in opinion over a discretionary issue subject to Ijtihad. In this case, the contradictor is not considered a Kafir, but will be excused if their opinion is wrong and will be rewarded for Ijtihad. If their opinion is right, they will be given due credit and will have two rewards: one for Ijtihad and one for being right. Examples of this include those who deny the obligation of reciting Al-Fatihah by the Ma'mum (a person being led by an Imam in Prayer) in opposition to those who confirm it; and those who contradict the ruling on the bereaved family making food and inviting people to it and judge such an act to be Mustahab (desirable), Mubah (permissible), or Makruh (reprehensible) but not Haram (unlawful or forbidden). Such people should not be declared as Kafirs, or people abstain from offering Salah behind them, or prohibit marriage from their families or eating from their sacrificed animals. They should be advised and reminded of the precepts of Shari'ah, because they are Muslim brothers who have the same right as the rest of the Muslims. Controversy over such issues is considered as a difference in opinion over a subsidiary speculative issue open to Ijtihad, and it took place in the era of the Sahabah (may Allah be pleased with them) and the Imams of the Salaf (righteous predecessors). However, they did not declare one other to be disbelievers or stopped socializing with one another.

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(Part No. 2; Page No. 37)

Q4: Among the Masjids (mosques) built by religious organizations are some belonging to Muslim sects like those who call for the arbitration or exercise of human reason in judging the Prophetic Hadiths and hence deny thousands of authentic Hadiths. Or sects that divert the Names of Allah and His Attributes from their original meaning. They circulate the wicked phrase, "The Salaf (Predecessors) are Ahkam (more precise and nearest to the truth) and the Khalaf (Successors) are more knowledgeable." They also promulgate among the public a phrase that states, "Allah is there, everywhere." Is it permissible to offer Salah (prayer) in one of these Masjids behind an Imam (the one who leads congregational Prayer) from these sects?

What if the Imam of one of these Masjids recants this, should I demand from him to declare himself no longer affiliated to such sects or his saying so is deemed sufficient?

A: Those who deny the sound Hadiths authentically reported from the Prophet (peace be upon him) and reject their meanings, are wrongful sinners; but declaring them to be disbelievers, is a matter of detail.

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As for those who give an allegorical interpretation to the Qur'anic texts and Hadiths speaking of Allah's Names and Attributes and divert them from their original meaning, claiming that the Salaf are more precise and nearer to the truth but the Khalaf are more knowledgeable, are wrongful. Indeed, the Salaf are more knowledgeable, more understanding of the Qur'an and the Sunnah of the Prophet (peace be upon him), and their Madh-hab (School of Jurisprudence) is more perfect and just than the Khalaf.

As for those who say: "Allah Himself, in Person, is present everywhere," they are wrongful disbelieving immanentists. Whoever says that Allah is there, everywhere, with His knowledge not Essence, is correct. Whoever exceeds the limits, denies all the sound Hadiths authentically reported from the Prophet (peace be upon him) and only believes in the Qur'an, is judged to be a Kafir (disbeliever) and should not be appointed as an Imam to lead the Muslims in prayer. Salah offered behind such an Imam is invalid. Also, those who transgress in their interpretation of Allah's Names and Attributes, and the Resurrection and go as far as asserting pantheism or Allah's existence only in minds, not outside them, or assume that the Resurrection is spiritual, not physical, they are judged to be disbelievers and it is impermissible to pray behind them. But, those who repent sincerely from among them, we should accept their repentence, leaving their inward conviction and feelings to Allah.

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Abandoning the Practical Pillars of Islam is Riddah

The First Question of Fatwa no. 1727

Q1: If someone testifies that there is no deity but Allah and that Muhammad is His Messenger, but does not observe the four Pillars of Islam, i.e. Salah (Prayer), Zakah (obligatory charity), Sawm (Fasting), and Hajj, and the other acts prescribed by the Islamic Shari`ah, do they deserve the intercession of the Prophet (peace be upon him) on the Day of Resurrection to escape the punishment of Hellfire, even for a limited time?

A: Anyone who bears witness that there is no deity but Allah and that Muhammad is the Messenger of Allah, but abstains from performing Salah, Zakah, Sawm, and Hajj, denying the obligation of these four Pillars, or any one of them after being told about them, is regarded as a Murtad (apostate) from Islam. They should be asked to perform Tawbah (repentance to Allah). So, if they perform Tawbah, it will be accepted. They will then be among those receiving the intercession of the Prophet on the Day of Resurrection, if they die as a believer. If they insist on denying the Pillars, the ruler should execute them due to their Kufr (disbelief) and Riddah (apostasy). Then, neither the Prophet nor any other will intercede for them on the Day of Resurrection. However, if someone abstains from Salah due to laziness and indifference, they are a Kafir (disbeliever) and their Kufr (disbelief) takes them out of Islam, according to the most correct opinion of the scholars. This ruling is most worthy of application if someone abstains from the other Pillars of Islam, such as Zakah, Sawm, and Hajj. Therefore, they will not be qualified to receive the intercession of the Prophet (peace be upon him) or any one else, if they die in this state. There are some scholars, however, who maintain that a person does not become apostate by the mere abstaining from

performing the practical Pillars. They hold the view that such a person will receive intercession even if they commit a major sin, providing that they die as a believer.

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Mockery of the beard is a great Munkar that is tantamount to apostasy!

Fatwa no. 2196

Q: Growing a beard is one of the Sunnahs of the Prophet (peace be upon him). However, many Muslims shave it, others pluck it, others trim it and others even deny its being an act of Sunnah. Others say that it is an act of Sunnah which is rewardable if observed and not punishable if abandoned. Some foolish people say that if there had been any good in growing one's beard, it would not have grown in the place of pubic hair. What is the ruling of Islam on each of these people and their different viewpoints? What is the ruling on one who denies one of the Prophet's acts of Sunnah?

A: The Sahih (authentic) Sunnah of the Messenger of Allah (peace be upon him) indicates that it is obligatory to leave the beard as it is and let it grow long and that it is prohibited to cut or shave it. It is narrated in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) on the authority of Ibn 'Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said:

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("Cut the moustache and let the beard grow; be different from the Mushriks (those who associate others with Allah in His Divinity or worship).") It is also narrated in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Trim the moustache and let the beard grow; be different from the Magians.") These two and other Hadiths narrated to the same effect clearly indicate the obligation of both letting and keeping the beard growing and the prohibition to cut or shave it as mentioned earlier. It would be a violation of the authentic Hadiths to mistakenly claim that if men grow their beard, they will be rewarded for it, but they will not be punished if they do not. The reason is that the "imperative mood" in any of the Prophet's Hadiths basically signals an obligation while the "prohibitive mood" basically signals a prohibition. Therefore, no one is allowed to hold an opinion that contradicts the apparent meaning of the authentic Hadiths unless there is circumstantial evidence to warrant otherwise. No such circumstantial evidence is known to exist in the Hadiths mentioned above.

As for the Hadith narrated by Al-Tirmidhy on the authority of Abu Hurayrah (may Allah be pleased with him) that: (The Prophet (peace be upon him) used to trim the length and width of his beard.), this is a Batil (false) Hadith which is not known to have been authentically narrated from the Messenger of Allah (peace be upon him) as its Sanad (chain of narrators) includes a narrator who is notorious for lying.

As for making a mockery of the beard and likening the hair growing on one's beard to pubic hair it is a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), the perpetration of which entails Riddah (apostasy) from Islam.

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Mocking anything approved by the Qur'an or the Sunnah of the Prophet (peace be upon him) is considered an act of Kufr (disbelief) and Riddah (apostasy) from Islam. Allah (Glorified and Exalted

be He) says (what means): ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾

May Allah grant us and all Muslims true guidance, success and protection from misleading temptations!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5044

Q: What is the ruling on a person who scorns one of the Sunnan (traditions) of the Prophet Muhammad (peace be upon him)? For example, a person who scorns the beard or bearded people and mockingly call them, "O bearded". We hope your eminence will explain to us the ruling on the person who says so.

A: Scorning the beard is an act greatly disapproved of by Islamic law. If the person who says, "O bearded" intends to scorn the Sunnah, it is considered Kufr (disbelief). If he says it just to specify the person he is calling, it is not considered Kufr (disbelief).

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However, he should not use these words to refer to him, because Allah (Exalted be He) says: ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Abandoning Salah and mocking Islam or the Sunnah

Fatwa no. 5703

Q: What is the ruling on a person who abandons Salah (prayer), does not observe Sawm (fasting) during Ramadan and makes a mockery of religious obligations and Sunnah such as growing a beard and shortening one's garment (for men: to avoid the trailing of garment on the ground out of pride)? Please, clarify how to deal with such a person whether he is a brother, a father, or a friend?

A: The person who intentionally abandons Salah may do so either out of negligence or out of denying its obligation. If he denies its obligation, he is a Kafir (disbeliever) by scholarly consensus. If he abandons Salah out of being negligent, he is regarded as a Kafir, according to the more correct of the two scholarly opinions, based on the saying of the Prophet (peace be upon him): ﴾The covenant between us and them is Salah, whoever abandons it has disbelieved.﴿ Reported by Ahmad and the Compilers of the Sunnan with a sound Isnad (chain of narrators)

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on the authority of Buraydah Ibn Al-Husayb. The Prophet (peace be upon him) also said: ﴾What is between a person and committing Shirk (associating partners with Allah) and Kufr (disbelief) is abandoning Salah.﴿ Reported by Imam Muslim in his Sahih (Book of Authentic Hadith). There are many proofs in this regard.

Anyone who makes a mockery of the religion of Islam and the authentically reported Sunnah of the Messenger of Allah (peace be upon him) like growing a beard, or that men shorten their garments to the ankles or to halfway down their shin while knowing that they are authentically reported is a Kafir. Moreover, anyone who ridicules a Muslim and scorns them just because they are religiously-committed to Islam is a Kafir. Allah (Exalted be He) says: ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿

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Apostasy renders good deeds worthless if no repentance follows

Fatwa no. 7658

Q: The year before last, I intended to perform Qiran Hajj (combining Hajj and 'Umrah simultaneously). Once I reached the Sacred House of Allah (the Ka'bah), I performed 'Umrah (lesser pilgrimage) and Tawaf-ul-Qudum (circumambulation around the Ka'bah on arrival in Makkah) at the same time. I had never visited the Ka'bah before then. A day after this, I performed 'Umrah on behalf of my dead mother. Since I had a lot of time before leaving to Mina on the Day of Tarwiyah (8th of Dhul-Hijjah), the people whom I stayed with advised me to start Tahalul (removal of the ritual state for Hajj and 'Umrah) and I did. On going to Mina, I assumed the state of Ihram (ritual state for Hajj and 'Umrah) anew and offered two Rak'ahs (units of Prayer) with the intention of Ihram for Hajj only in Masjid (mosque of) Tan'im. I then changed my intention from Qiran Hajj (combining Hajj and 'Umrah simultaneously) to Tamattu' Hajj (combining Hajj and 'Umrah with a break in between). Is there anything wrong with my Hajj even though I slaughtered a Hady (sacrificial animal offered by pilgrims)? Is the Umrah I performed on behalf of my mother valid or is it impermissible to perform two Umrahs during the same Hajj season? Does any sin a pilgrim may commit after Hajj nullify his Hajj, given that to err is human?

A: First: The Hajj you have offered is Tamattu' Hajj (combining Hajj and 'Umrah with a break in between) and you did well when you removed the ritual state for 'Umrah.

Second: The 'Umrah which you performed on behalf of your mother after doing 'Umrah for yourself is valid if you did it after removing the ritual state of 'Umrah by shaving or cutting your hair after Tawaf (circumambulation around the Ka`bah) and Sa'y (going between Safa and Marwah during Hajj) **Third:** Sins do not nullify good deeds as long as the person does not commit an act of major Kufr (disbelief). As for those who mix the righteous deed they make with another that is evil, their sins will detract from their good deeds, unless they repent or Allah pardons them. As for Riddah (apostasy) from Islam - may Allah forbid it! - it renders all good deeds worthless if the person dies as an apostate. But if a person sincerely repents for committing apostasy, their past good deeds will not be nullified, out of the Grace and Mercy of Allah. Allah (Exalted be He) says: (And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.)

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Has Proof from Allah been established against the people of this time?

The fifth question of Fatwa no. 6310

Q5: Allah (Exalted be He) says (what means): (And We never punish until We have sent a Messenger (to give warning).) **Has Proof from Allah been established against the people of the present time, leaving them no excuse for disbelief, or it still has not been established and scholars have to establish it?**

A: If the Da'wah (Call to Islam) reaches anyone among the people living at this time, Proof from Allah has been established against them (leaving them no excuse for disbelief and entailing punishment). Anyone who has not yet been informed of the Da'wah, proof cannot be established against them, as was the case with all past times. And it remains the duty of scholars to convey and explain Islam as far as they can.

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The ruling on assisting those who apostatized

Fatwa no. 7712

I received a question from one of the employees in the identity card department stating that the people who newly embrace Islam sometimes need to change their names especially if their meaning contradict Islamic beliefs.

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It sometimes happens that some of them apostatize from Islam. This requires the re-changing of their names again to the previous ones before Islam. There are many Islamic and non-Islamic rulings that are dependent upon these changes like inheritance, marriage and personal status. Now, since the person asking this question works in the Civil Affairs Department, Identity Card Branch, will he be committing a sin if he changes the names of such persons? Does his work count as support to them in their Riddah (apostasy)? Moreover, he receives commands from his supervisors to do so. What is the ruling on this issue?

A: If you are aware that the person who wants to change his name is leaving Islam and reverting to disbelief, you should not offer him any kind of help even though your supervisor orders you to do so. Allah (Exalted be He) says (what means): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ This is also based on the fact that: ﴾The Messenger of Allah (peace be upon him) cursed the one who consumes (takes) Riba (usury/interest), the one who pays it, the one who writes it down and the two who witness it. He (peace be upon him) said, "They are all equal."﴿ Reported by Muslim in his Sahih. If the one who helps in Riba-based dealings is cursed, then how about one who helps in recording Kufr (disbelief) and facilitates the needs of those who commit Riddah. The Prophet (peace be upon him) said: ﴾Obedience is only in Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).﴿

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﴾There should be no obedience to any created being if it involves disobedience to the Creator.﴿

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The seventh question of Fatwa no. 6899

Q: A person who is a Muslim on both his mother's and father's side of the family, but refuses to pray or fast, and refrains from other acts of worship? Is it permissible to treat him like Muslims; to eat with him and so on?

A: If the state of this person is, as you mentioned; he refuses to pray, fast, or do other rituals of Islam, he will be considered a Kafir (disbeliever), which will put him beyond the pale of Islam, according to the more correct of the two scholarly views. He should be asked to repent to Allah for three days. If he repents, all praise and thanks are due to Allah. Otherwise, the Muslim ruler must apply the ruling of Shari'ah i.e. executing the apostate. Also, it is not permissible for a Muslim to be intimate with or visit the apostate except for advising, sermonizing, and guiding him, perhaps he will repent to Allah.

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Prohibition of telling blasphemous or bawdy jokes

The third question of Fatwa no. 6592

Q 3: Some people speak words that are tantamount to Kufr (disbelief) or Fisq (flagrant violation of Islamic law) and justify it by saying: I am just joking. Are such people pardoned for doing so if they are only joking?

A: It is strictly prohibited to tell blasphemous or bawdy jokes. Allah (Exalted be He) says: ﴿If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (Exalted and Sublime), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking?"﴾ ﴿Make no excuse; you have disbelieved after you had believed ...﴾ Those who behave as such should make Tawbah (repentance to Allah) of it and ask Allah for forgiveness in the hope that Allah may pardon them.

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Are Muslims to be excused for ignorantly performing acts of Kufr and Shirk?

The first question of Fatwa no. 9257

Q1: Is the person who ignorantly commits any act of Kufr (disbelief) or Shirk (associating others in worship with Allah) considered a Kafir (disbeliever)? Can they be excused because of their ignorance? Please, provide us with evidence.

A: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) cannot be excused for worshipping other than Allah, or offering sacrifices as a means of drawing closer to other than Allah, or making a vow to other than Allah, and other acts of worship that should be devoted to Allah alone. They may only be excused if they live in a non-Muslim country and Da'wah (Call to Islam) has not yet reached them. In such a case, they can be excused for not being informed and not just for being ignorant. This is supported by a Hadith recorded by Muslim on the authority of Abu Hurairah that the Messenger of Allah (peace be upon him) stated, ❨By Him in Whose Hand is the soul of Muhammad, any Jew or Christian from this Ummah (nation) who hears of me, and then dies without believing in that with which I have been sent, will be among the dwellers of Hellfire.❩

Thus, the Prophet (peace be upon him) did not excuse anyone who had heard of him. Whoever lives in a Muslim country must have heard of the Messenger (peace be upon him), and therefore cannot be excused for not knowing about the fundamentals of Iman (Faith) due to ignorance.

As for the story of those who asked the Prophet (peace be upon him) to assign to them a Dhat Anwat (lote-tree) for them to hang their weapons on (as the disbelievers had one), those people had newly abandoned disbelief and they only requested this, but did not act on it.

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What they were requesting contradicted the Shari'ah (Islamic law), and the Prophet's reply to them indicated that if they had done what they asked for, it would have been an act of Kufr (disbelief).

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Is denial the only type of Kufr that takes a person out of Islam? What other types of Kufr take a person out of Islam?

The second and third questions of Fatwa no. 9104

Q2: They interpret Kufr (disbelief) that takes a person out of Islam as denial only, whereas a person who abandons Salah (prayer) out of negligence is not a denier of its obligation. Or is there another type of Kufr that takes a person out of Islam without involving denial?

A: Confining the Kufr that takes a person out of Islam to denial only is incorrect. If a Muslim denies a discretionary ruling based on Ijtihad (juristic effort to infer expert legal rulings) concerning which the jurists have differed, it is not considered Kufr. Rather, the person who does so is excused because of continued controversy over it. Those who deliberately abandon some of the Pillars of Islam while they are able to perform them may be judged as disbelievers, like abstaining from pronouncing the Two Testimonies of Faith, in spite of capability, and also abandoning the Five Obligatory Daily Prayers on purpose out of negligence, not out of denial of their obligation.

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Q3: Some scholars consider a person who abandons Salah (Prayer) as committing Kufr 'Amaly (disbelief in actions), and Kufr 'Amaly does not put one beyond the pale of Islam except in exceptional cases like cursing Allah (Exalted be He) and similar acts. Is a person abandoning Salah considered an exception? If so, why is he considered an exception?

A: Not all the types of Kufr 'Amaly (disbelief in actions) do not put one beyond the pale of Islam. Some types of Kufr 'Amaly do put one beyond the pale of Islam, namely, the acts that indicate scorn and disdain for religion, like treading on the Qur'an, cursing one of Allah's Messengers while knowing he is a Messenger, ascribing a son to Allah, prostrating oneself before other than Allah, offering a sacrifice to other than Allah, and abandoning the Obligatory Prayers out of laziness, based on the saying of the Prophet (peace be upon him): (The covenant between us and them is Salah, whoever abandons it has disbelieved.) Narrated by Imam Ahmad, and the Compilers of Sunan with a Sahih Isnad on the authority of Buraydah ibn Husaib (may Allah be pleased with him). The Prophet (peace be upon him) also said: (What is between a person and committing Shirk (associating partners with Allah) and Kufr (disbelief) is abandoning Salah.) Narrated by Muslim in his Sahih book on the authority of Jabir ibn 'Abdullah Al-Ansari (may Allah be pleased with them).

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The fourth question of Fatwa no. 2151

Q4: Many of our colleagues do not offer Salah (Prayer).

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Perhaps they used to offer Salah regularly before leaving their homeland, but as soon as they indulged in the American life style, they abandoned Salah and Sawm (Fast) and forgot Islam. Some other colleagues and I advised them and called them to pray, but they did not respond. Are we absolved of liability before Allah, especially that we live with them in the same accommodation?

A: If the case is as you have mentioned, you are free from liability and there is nothing wrong with living with them in case of necessity. You should keep advising them and call them to adhere to the Islamic obligations with wisdom and good instruction, and debate with them in the best and most constructive way. May Allah make you the cause of their guidance, thus both of you attain a great reward, while yours will be multiplied, In sha'a-Allah (if Allah wills).

May Allah keep you firm and give you strength, support, patience and confidence of heavenly recompense! Truly, He is All-Hearer and answers prayers! May Allah guide the rest of your colleagues to His Straight Path!

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The third question of Fatwa no. 3535

Q3: What is the ruling on offering Salah (prayer) behind a clean-shaven Imam (the one who leads congregational Prayer) who also mocks bearded men and orders them to shave their beard off?

A: It is not permissible to mock a bearded man as he grows his beard in compliance with the command of the Prophet (peace be upon him) thereof. Moreover, the mocker should be advised and instructed

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that mocking people who grow their beards is a great sin whose doer is feared to be committing an act of Riddah (apostasy) from Islam. Allah (Exalted be He) says (what means): ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿

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The Third Question of Fatwa no. 6280

Q3: What is the ruling on those who refute some of the Sahih (authentic) Hadith related in the Two Sahih Books of Hadith (Al-Bukhari and Muslim), such as the Hadith about the punishment and bliss in the grave, the Mi`raj (Ascension to Heaven), Sihr (sorcery), Shafa`ah (intercession), and getting out of the Fire? What is the ruling on performing Salah (Prayer) behind them and exchanging greetings with them or is it better to disassociate from them?

A: The scholars of Hadith should discuss the Riwayah (the study of the text of a Hadith and how to apply it) and Dirayah (the study of the principles set to verify whether a Hadith is acceptable or not in terms of text and chain of narrators) of these Hadith with them to explain their authenticity and meanings. If they insist on refuting them after this, or distorting the texts away from their true meanings, according to their own desires and false opinions, they are to be considered as Fasiqs (those openly and flagrantly violating Islamic law). In this case, they should be isolated and not associated with to avoid their evil, except for those who contact them to advise

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and guide them. As for performing Salah behind them, the ruling on this is that it is the same as performing it behind a Fasiq, but to be on the safe side, it is better not to perform Salah behind them, because some scholars consider them to be Kafirs (disbelievers).

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Allying oneself with disbelievers

Fatwa no. 6833

Q: What is the opinion of the knowledgeable scholars on a man who contradicts decisive texts from the Qur'an and authentic Hadith? Upon receiving advice and admonition, he says: "There is nothing wrong with what I do." If he judges among people, he gives false judgments contradicting the Qur'an and Hadith. This ruler rarely performs Salah (Prayer) or Sawm (Fast). Moreover, he allies himself with disbelievers, wicked people and followers of corrupted creeds. He permits what has been forbidden by Allah, like vowing to other than Allah, drinking alcohol, dealing in Riba (usury/interest), taking bribes, dishonest and illegal transactions. He also mocks the religiously committed sincere scholars. He says that they are crazy people. Moreover, he seeks to be a ruler by rallying people around him, through lavish spending on them.

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People are inclined in his favor because he brings them benefits such as acquitting criminals, jailing their opponents and punishing innocent people. After winning, he makes illegal intercession with judges to acquit criminals and punish innocent people. He lavishes his money on evil things. People come to congratulate him, singing and beating drums. Is supporting or allying oneself with such a person permissible or prohibited in the purified Shari'ah? Is this man still judged to be a Muslim or outside the pale of Islam? Guide us to the truth! May Allah grant you the best reward in the everlasting abode. I am submitting this question to spread your answer on it all over Pakistan. Therefore, we beg for a speedy answer from your eminence.

A: If the reality is as you mentioned, then the person in question who has such a character is a Kafir (disbeliever), whose Kufr (disbelief) has cast him outside the pale of Islam. It is unlawful to support or ally oneself with him. It is the duty of the people qualified to advise and instruct others to admonish and guide him to the truth and establish against him the Evidence from Allah. If he persists in his aberration, the Muslim ruler should inflict on him the punishment laid down by Shari'ah.

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Can a person testifying to the Oneness of Allah be a disbeliever!

The first question of Fatwa no. 6460

Q1: Can a person be a disbeliever in spite of verbally saying: "La ilaha illa Allah" (There is no god but Allah)?

A: A person can be a disbeliever in the Sight of Allah in spite of saying, "There is no god but Allah", as the hypocrites who say it only by tongue, but their hearts have not believed in it, such as 'Abdullah ibn Ubay ibn Salul and suchlike.

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The second question of Fatwa no. 9456

Q2: What is the ruling of Islam on offering Salah (prayer) behind an Imam (the one who leads congregational Prayer) who denies some of the Prophet's Hadith such as the Hadith stating that magic was cast on the Prophet (peace be upon him) or the one prophesying the descent of Jesus Christ (peace be upon him) near the end of time?

A: The one who denies the Hadiths authentically reported from the Prophet (peace be upon him), such as the two Hadiths referred to above, is a liar and may be judged either to be a Fasiq (someone openly and flagrantly violating Islamic law) or a Kafir (disbeliever), according to that person's state.

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Is it permissible to profess disbelief under coercion? What is the ruling on a person whose Ijtihad (exercise of reasoning) led him to deny one of the basic truths of the religion?

The eighth and tenth questions of Fatwa no. 9272

Q8: Does coercion by threat or use of force justify one to profess Kufr (disbelief)?

A: It is permissible to profess Kufr if actually forced into it, while the heart of the coerced Muslim rests secure with firm faith, based on the general meaning of the Qur'anic Ayah saying (what means): ﴾Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.﴿

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Q10: Some contemporary religious youths say that most or all those who fall into Shirk (associating others in worship with Allah) in the Muslim world today are not Mushriks (one who associates others with Allah in worship).

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They defend them saying that they are either noble scholars who, through Ijtihad (juristic effort to infer expert legal rulings), come up with views like the permissibility of Istighathah (beseeching help) from other than Allah, as did Al-Suyuty , Al-Nabahany, and others. Those great scholars will get a double reward if their view is correct and a single reward if their view is wrong. As for ordinary imitating people, they have done the best they can.

A: The people who are excused in the case of mistaken inference, are the Mujtahids (scholars qualified to exercise juristic effort to infer expert legal rulings) in speculative discretionary issues only, and not people who reach erroneous views on issues authentically established by clear scriptural texts, or well known basic principles of the religion.

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Ruling on studying philosophy and theories that mock Allah's Ayahs

The Sixth Question of Fatwa no. 9406

Q6: Is it permissible to study philosophy, logic, and theories that mock Allah's Ayahs (Qur'anic verses)? Is it permissible to attend places that offer these studies or is it included in this Ayah: ﴾And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.﴿

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A: If a person is knowledgeable enough and confident in themselves to the extent that they are not afraid that reading these subjects or sitting with their adherents will cause a Fitnah (trial) to their religion, and that their intention in studying these subjects is to refute the falsehoods included in them, they are permitted to study them. Otherwise, it is Haram (prohibited) for them to study them or to mix with those who teach them, to avoid the falsehoods, their adherents, and the Fitnah.

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Al-Wala' Wal-Bara'

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Ruling on employing a disbeliever

The first question of Fatwa no. 9607

Is it permissible for a Muslim to employ a non-Muslim as a servant or driver? What if this employer has no religion?

A: It is not permissible for a Muslim to employ a Kafir (non-Muslim) as a servant, driver, or anything else in the Arabian Peninsula. This is because the Messenger (peace be upon him) commanded that the Mushriks (those who associate others with Allah in His Divinity or worship) should be driven out of the Arabian Peninsula. Thus, if you do so you will be bringing in people that Allah ordered to be kept away; you will trust those that Allah judged as treacherous. Hence, employing non-Muslims involves many evils.

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The eighth question of Fatwa no. 4246

Q8: What is the meaning of Allah's Saying (translated as): ﴾Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews).﴿ **What is the meaning of aligning or allying oneself with them? Does it involve visiting, speaking and joking with them?**

(Part No. 2; Page No. 65)

A: Allah (Exalted be He) forbids believers to establish with the Jews and other disbelievers an alliance of friendship, love, solidarity and support. Moreover, believers are forbidden to take disbelievers as retinue of advisors, consultants or helpers even if they are not Muharibs (those at war with Muslims). Allah (Exalted be He) says, ﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself.﴿ He also says, ﴾O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand.﴿ ﴾Lo! You are the ones who love them but they love you not﴿ ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴿ In addition, there are many similar texts from the Qur'an and Sunnah that promote the same meaning. However, Allah (Exalted be He) does not forbid the believers from repaying kindness shown by non-combatant disbelievers with kindness, or exchange of lawful benefits with them, such as purchase and sale, or to accept from them presents or gifts. Allah (Exalted be He) says, ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ ﴾It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).﴿

(Part No. 2; Page No. 66)

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Obligations towards non-Muslim co-workers

The Second Question from Fatwa no. (9355):

Q2: There are non-Muslims working with us in our company, who are Sikhs, Hindus, and Christians. What are our obligations to each other and how should we treat them, without becoming friends?

A: You should invite them to Islam, enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) on them, and forbid them from Munkar (that which is unacceptable or disapproved of). You should return kindness with kindness, and gently attract them to Islam with good deeds. You should do this while disliking their Kufr (disbelief) and misguidance.

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The ruling on intermingling and having friendly relationships with disbelievers

Fatwa no. 10523

Q: The nature of work requires the intermingling between Muslim and non-Muslim workers. Sometimes we find Muslims and non-Muslims staying in the same room which makes it inevitable for them to eat, drink and mix together. We feel that some of the Muslims living like this take it as something normal and behave carelessly about it, and we sense in others, through their kind treatment and noble behavior towards non-Muslims, their sincere desire to attract them to embrace Islam. I hope this issue be submitted to his Eminence Shaykh 'Abdul-'Aziz ibn 'Abdullah ibn Baz **to give us the relevant ruling. May Allah grant us all success in serving Islam and Muslims.**

A: It is impermissible to have a friendly relationship with non-Muslims or to mingle with them in a manner that may tempt (mislead) a Muslim away from Islam. However, eating with them, mixing with them and treating them kindly in such a manner that may attract them to Islam are unobjectionable as long as there is no fear of Fitnah (temptation) and intimacy is avoided.

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When does Hijrah (a believer's migration to an Islamic land) become necessary?

Fatwa no. 1177

Q: What is the ruling on a person who worships Allah Alone and associates nothing with Him in worship, yet he is living with communities of disbelievers and is unable to openly declare his Islam, or clarify its objectives, or leave the non-Muslim country where he lives?

A: If the situation is as you have mentioned, then this person is excused for being incapable of leaving the non-Muslim land and fleeing with his religion to a place where he can publicly profess Islam, propagate it and clarify its objectives to others. May Allah pardon his incapacity. However, he should exploit the opportunity of living in a non-Muslim land in calling non-Muslims to embrace Islam secretly. It may be that Allah arranges for him those who will both respond to his call and be a means of support to him. He should also try his best to migrate from this non-Muslim land to a Muslim land whenever the opportunity presents itself. This helps in increasing the number of Muslims and he will be able to share practicing the rites of Islam with them.

On the other hand, Muslims who are able to migrate to Muslim countries, yet prefer to live suppressed or servile in non-believers' countries at the compromise of their religion are doing wrong to themselves, to their religion and to Muslims on the whole. They are threatened to end up abiding in Hellfire.

What an evil destination! Allah (Exalted be He) says (what means): ﴾Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴿ ﴾Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.﴿ ﴾These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴿

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Fatwa no. 10684

Q: What is the separating line between Kufr (disbelief) and Islam? What about a person who utters the Two Testimonies of Faith, and then commits actions that contradict them, is he a Muslim, despite his Salah (prayer) and way of life?

A: The separating line between Kufr (disbelief) and Islam is uttering the Two Testimonies of Faith with truthfulness and sincerity and acting accordingly. Whoever fulfills this, is a Muslim and a believer. As for those who show hypocrisy and do not believe, or are insincere, they are not believers.

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As for those who utter them but act against them e.g. seek the help of the dead in times of hardship and ease, prefer positive (man-made) laws to Allah's revealed Law, or ridicule the Qur'an or the authentic Sunnah, they are disbelievers even if they utter the Two Testimonies of Faith, offer Salah and fast.

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Loyalties to disbelievers that take one out of Islam

The fifth question of Fatwa no. 6901

Q5: What are the boundary lines of loyalties which when transgressed turn the doer into a Kafir (disbeliever), outside the pale of Islam? We hear that anyone who eats or sits with a Mushrik (one who associates others with Allah in His Divinity or worship), or uses the light of their lamps, or sharpens for them a pencil, or fills their inkwell is a Mushrik like them. We often deal with Jews and Christians because of citizenship and coexistence in one place. What are then the limits of loyalties which when transgressed renders the doer of the act a disbeliever? What are the books that deal with this matter in detail? Are loyalties to Allah and Muslims from the fundamental requirements of testifying that there is no deity but Allah?

(Part No. 2; Page No. 72)

A: Loyalties to disbelievers that render a Muslim a disbeliever is loving and supporting them against Muslims, but they do not include dealing with them justly, associating with them to call them to Islam, attending their meetings and traveling to their land for clarifying and spreading Islam.

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Fatwa no. (2540)

Q: If you please, our dear Shaykh! I entered into a discussion with my Muslim brothers regarding some matter in the religion of Islam, namely: Some Muslims in Ghana venerate the holidays of the Jews and the Christians, and leave their holidays to the extent that when the time of a festival of the Jews or the Christians comes, they suspend the Islamic schools on the occasion of such a festival, and they do not suspend the Islamic schools during the festivals of Muslims. Their justification for this is: If you follow the Jews and the Christians regarding their holidays, they will enter into the religion of Islam. Could you please, dear Shaykh, explain to us whether their actions spring from the religion of Islam or not?

A: First: The Sunnah (action following the example of the Prophet) is to display the rites of Islam among Muslims. On the other hand, abandoning this contradicts the guidance of the Messenger (peace be upon him). It was authentically reported that

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the Prophet said: ﴿You must follow my Sunnah and that of the Rightly-Guided Caliphs. Stick to it and hold fast to it...﴾ The Hadith.

Second: It is not permissible for a Muslim to join the Kafirs (non-Muslims) in their festivals and to express joy and happiness on these occasions, or to take the day off work, whether the occasion is religious or secular, because this is a kind of imitating the Enemies of Allah, which is forbidden, and a kind of co-operating with them in falsehood. It was authentically reported that the Messenger of Allah (peace be upon him) said: ﴿"Anyone who imitates a people is one of them."﴾ Allah (Glorified and Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ We advise you to refer to the book entitled [Iqtida' Al-Sirat-ul-Mustaqim] by Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful to him), since it is very useful in this regard.

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Ruling on taking part in the disbelievers' festivals and celebrations

The Second Question of Fatwa no. 5124

Q2: Is it permissible for a Muslim to attend the cremation of a deceased Buddhist, if they are invited?

A: It is not permissible for a Muslim to attend a Buddhist cremation, whether they are invited to it or not, because by sharing in their rejected rituals and making them happy, it appears as if we are sanctioning what they are doing.

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Imitating the Jews and Christians in their weekends

The third question of Fatwa no. 3326

What is the ruling on a school owner who appoints its weekends on both Saturdays and Sundays, and allows studying on both Thursdays and Fridays? Is it permissible for him to lead Muslims in Salah (Prayer) or not?

(Part No. 2; Page No. 75)

A: It is not permissible to allocate either Saturdays or Sundays or both of them as weekends, since this implies imitating the Jews and Christians. For, the Jews have their weekends on Saturdays, whereas Christians have their weekends on Sundays, out of a sense of honoring them (these two days). It was authentically reported from Ibn `Umar (may Allah be pleased with him and his father) that the Prophet (peace be upon him) said: ﴾I was asked to fight people with the sword closely before the Day of Judgment so that Allah Alone is worshipped. My sustenance has been made under the shadow of my spear; and whoever disobeys me shall be humiliated. He who copies any people is one of them.﴿ Related by Ahmad, Abu Ya`la, Al-Tabarany, Ibn Abu Shaybah, and `Abd ibn Humayd. Shaykh-ul-Islam Ibn Taymiyah stated: Its Sanad (chain of narrators) is good. This Hadith implies the prohibition of imitating other than the Muslim community. Accordingly, it is forbidden in general to imitate the Jews and Christians in anything, including having weekends on Saturdays, like the Jews, or on Sundays, like Christians. There is nothing wrong in this person's leading Muslims in Salah, provided he has no impediment other than what has been mentioned. Yet he should be advised and warned against imitating Allah's enemies regarding their holidays and suchlike.

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The ruling on attending Christians' Festivities

The third and fourth questions of Fatwa no. 9254

Q: What is the legal ruling on entertaining some Christian clergymen on the occasion of the Argentinean national celebrations that are held in their churches such as Independence Day, and participating in the Christian Arab celebrations such as Easter?

A: It is not permissible for Muslims to hold such celebrations, or attend them, or participate in them with the Christians, for such participation is a form of helping the occurrence of sin and transgression, whereas Allah has forbidden them.

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Fatwa no. 8848

Q: Is it permissible for a Muslim to join the Christians in their celebrations, such as Christmas that is held at the end of December? Some people who claim knowledge sit with Christians in their feast gatherings and say that it is permissible. Is their opinion true or false? Is there any legal evidence for the permissibility of doing so?

A: It is not permissible to join the Christians in their celebrations, even if those who claim knowledge join them, because this increases their numbers and is a kind of support to them in sin and transgression. Allah (Exalted be He) says (what means): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

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The First Question of Fatwa no. 6397

Q1: What is the ruling on Muslim's taking part in the celebrations held by the Buddhists for their dead, such as:

A. Attending cremations

B. Donations for these celebrations when not attending

C. Giving black flowers to the bereaved family

D. Wearing a black ribbon around the arm or the neck

E. Visiting the homes of the bereaved relatives to offer condolences

(Part No. 2; Page No. 78)

A: It is not permissible to do any of the things mentioned. In fact, doing them is Haram (prohibited), as it is sharing in their disbelief and helping them in what is not permissible in Islam.

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Member	Chairman
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Participation with non-Muslims in places of worship

Fatwa No. 2234

Q 1: Is it legally valid for the followers of different religions to share one place of worship?

Q 2: Is it valid for the followers of different religions to practice their worship in one place with reserved sections for ceremonial purposes?

Q 3: What is the Islamic viewpoint concerning the free intermixing between men and women in gatherings where religious matters are discussed?

Q 4: Is it Islamically permissible that a non-Muslim builds and runs a ceremonial building like a mosque?

Q 5: Is it permissible for a Muslim to spend his money on building Masjids?

Q 6: Is it Islamically permissible for a non-Muslim to finance Islamic projects like Masjids and schools?

A: First: it is unanimously agreed upon that the Islamic Shari`ah was revealed to both jinn and mankind. Whoever claims that the Jews and the Christians are following the path of truth, whether from among them or not, is contradicting the Qur'an, Sunnah of the Prophet (peace be upon him), and the general consensus of the Muslim Ummah. If they claim so while being Muslims, they will be apostatizing from Islam. Allah (Exalted be He) says, ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ Allah (may he be Exalted) also says, ﴾And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴿ In yet another place Allah (Exalted be He) says, ﴾Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the 'Alamîn (mankind and jinn).﴿ In a further place Allah (Exalted be He) says, ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ Allah (Exalted be He) also says, ﴾And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.﴿ ﴾They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).﴿ ﴾O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)﴿ ﴾And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliyâ' (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.﴿

Allah (Exalted be He) also says, ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴿ Allah (Exalted be He) says, ﴾Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.﴿ It is related in the two books of Sahih that the Prophet (peace be upon him) said, ﴾Every prophet used to be sent to his nation only but I have been sent to all mankind.﴿ It is also related in Sahih Muslim that the Prophet (peace be upon him) said, ﴾By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire.﴿

Second: Muslims are obliged to build a separate Masjid (mosque) if they can afford it. If they cannot afford it, they may offer acts of worship in any place even if they were to share a building with followers of other religions.

Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

Third: Free intermixing between men and women is a serious sin. His Eminence Mufti Muhammad ibn Ibrahim (may Allah have mercy on him) issued the following fatwa in this regard: **Free intermixing between men and women may take place in any of the following three cases: First:** Permissible intermixing between men and women unmarriageable to each other; this is definitely permissible. **Second:** Prohibited intermixing between men and women marriageable to each other. **Third:** Free intermixing between men and women marriageable to them in coeducational institutions, shops, offices, hospitals, parties, and the like. A person may think that such intermixing does not lead the two sexes getting sexually aroused. Further elaboration of this case may be generally and thoroughly presented:- Generally speaking, the inclinations of the two sexes towards each other is an inbred characteristic of their human nature. Thus, if such intermixing occurs, the evil consequence of illicit sexual relations

may take place, for man is naturally prone to desires and pleasures. Moreover, the devil prompts human souls to commit acts of obscenity and indecency to fall prey to lustful desires. Thoroughly speaking, the Shari`ah is built upon the objectives' means. Since women are known to be the natural partners with whom men can gratify their sexual desires, the Islamic Shari`ah has blocked all avenues inviting men and women to violate the rules of legal propriety. This can be manifestly proven through the following proofs of the Qur'an and the Sunnah: **As to the textual proofs of the Qur'an, six proofs may be cited in support of this opinion: First: Allah (Exalted be He) says,** ﴾And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zâlimûn (wrong and evil-doers) will never be successful."﴿ This signifies that when the wife of the Great (i.e. vizier) was alone with Prophet Yusuf (Joseph (peace be upon him)), she declared her desire to have sexual relations with him. But it was Allah's mercy that saved Yusuf from yielding to her desire. Allah (Exalted be He) says: ﴾So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.﴿ Thus, if men and women are

given the freedom of intermixing with each other, they will do their best to win the hearts of each other in an unlawful way.

Second: Allah orders men and women to lower their gaze. Allah (Exalted be He) says, ﴿Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.﴾ ﴿And tell the believing women to lower their gaze (from looking at forbidden things)﴾ **These two Qur'anic verses** signify that Allah orders the believing men and women to lower their gaze. The imperative mode expressed by the verb 'say' in the two verses entails the obligation that both men and women shall lower their gaze. Allah further explains that lowering the gaze is purer for them. Only an accidental glance is remitted. Al-Hakim narrated in his Al-Mustadrak on the authority of `Aly (may Allah be pleased with him) that the Prophet (may peace be upon him) said to him, ﴿O `Aly, do not let a second look follow the first. The first look is allowed to you but not the second.﴾ Al-Hakim said, 'It is a Sahih (authentic) Hadith in conformity with the conditions of Muslim and both Al-Bukhari and Muslim did not record it.' In his commentary entitled "Al-Talkhis", Al-Dhahaby affirmed Al-Hakim's judgment. Many other Hadiths are narrated to the same effect. Allah commands us to lower the gaze, for looking at non-Mahram women is an act of Zina (adultery). According to the report of Abu Hurayrah (may Allah be pleased with him), the Prophet (peace be upon him) said, ﴿The Zina (adultery) of the eye is the (lustful) look, the Zina of the ears is the listening (to voluptuous talk), the Zina of the tongue is

(the licentious) speech, the Zina of the hand is the (lustful) grip, the Zina of the feet is the walking (to the place where one intends to commit Zina)﴾ Recorded by both Al-Bukhari and Muslim but the mentioned wording is that of Muslim. The Prophet termed the lustful look "Zina" because it gives sexual pleasure in the unlawful way of enjoying looking at the charms of a woman which virtually leads man to commit the illicit relation of adultery with her. Since evil consequences are expected to occur as a result of lustful looks, prohibition is affirmatively set in cases of free intermixing between men and women. Such free intermixing not only leads to enjoying the charms of women but also to what is worse. **Third:** All the preceding proofs vindicating that a woman's body should be covered. If a woman displays any of her charms, this may encourage others to look at her and consequently all means are sought for winning her heart. **Fourth:** Allah (Exalted be He) says, ﴿And let them not stamp their feet so as to reveal what they hide of their adornment.﴾ **This verse signifies that** Allah prohibits women from stamping their feet which is a naturally permissible act lest men should hear the anklets worn by the women

and their sexual desire may be aroused. By the same token, free gatherings of both sexes are forbidden to prevent the expected corruption. **Fifth:** Allah (Exalted be He) says, ﴿Allâh knows the fraud of the eyes, and all that the breasts conceal.﴾ According to Ibn `Abbas and others, "It signifies a man who enters upon occupants of a house where there is a beautiful woman. He seizes the opportunity of the family being heedless and starts staring at her. When they notice him, he starts to lower his gaze. He repeats this many times. Allah knows that he wishes to see her private parts and if he has the opportunity, he will commit adultery with her." **Clearly,** 'fraudulent' is the description Allah gives to the eye that steals glances at women that they are prohibited to look at. Thus, free

intermixing would be an even more grievous sin. **Sixth:** Allah orders women to stay at their houses. Allah (Exalted be He) says, ﴾And stay in your houses, and do not display yourselves like that of the times of ignorance﴿ **Here,** Allah orders the chaste wives of the Prophet (peace be upon him) to keep themselves to their houses. This Qur'anic verse is addressed to all Muslim women based on the juristic percept: 'Address directed to present people includes all other absent people unless there is evidence to specify it', which is not there. Since women are allowed to leave their houses

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only under necessity, it is evident that intermixing with men is prohibited. Nowadays, Muslim women have torn apart the garment of bashfulness; displaying their charms and showing their adornment before foreign men in a shameful absence of religious jealousy on the part of their husbands and guardians. **As for the proofs of Sunnah, it is enough to cite ten proofs in this regard:** 1- Imam Ahmad narrated in his Musnad on the authority of Um Humayd, the wife of Abu Humayd Al-Sa`idy (may Allah be pleased with her) that she went to the Prophet (peace be upon him) and said, "O Messenger of Allah! I enjoy praying more when you are leading the Salah (Prayer)." The Prophet replied, ﴾I understand that you enjoy praying more when I am leading the Salah. It is, however, better for you to offer Salah in your private room than even in your house. It is better for you to pray inside your house than in the courtyard of your house. It is better to offer Salah in your house than offering it in the neighborhood Masjid. It is better for you to pray in the neighborhood Masjid than in my Masjid.﴿ The narrator added: "Upon her order, a Masjid (mosque) was constructed for her in the farthest and darkest corner of her house, and she continued to pray there until she died." Ibn Khuzaymah narrated in his Sahih on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾The most beloved Salah to Allah of a woman

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is one that she performs in the darkest spot of her home.﴿ Other Hadith are narrated to the same effect, which indicate that it is better for a woman to offer Salah at home. Since it is preferable for her to offer Salah at home even more than the Masjid of the Prophet or with the Prophet himself, then prohibition of free intermixing with men becomes a natural corollary. 2- Muslim, Al-Tirmidhy and others narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾The best of the men's rows (in prayers) is the first row and the worst is the last; but the best of the women's row is the last and the worst is the first.﴿ Al-Tirmidhy classified it as a Sahih (authentic) Hadith. The Messenger of Allah (peace be upon him) orders that women should be separated from men when going to pray at a Masjid. He describes the first row of women in Salah as 'the worst' and the last as 'the best'. Unlike the first row, the last row is kept away from mixing with men and then from getting infatuated with them due to seeing and hearing their speech.

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On the contrary, the last row of men is described as the worst in case there are women praying with them at the Masjid. For the last row misses the chance of getting closer to the Imam in Salah as they may become attracted to women and spoil their Salah. Since these courses of action are expected to take place during observing acts of worship which are naturally practiced without intermixing, then free intermixing is definitely forbidden. 3- Muslim narrated in his Sahih on the authority of Zaynab, the wife of `Abdullah ibn Mas`ud (may Allah be pleased with her) that she said, "The Messenger of Allah said to us: ﴾When any one of you (i.e. women) comes to the Masjid, she should not use

perfume.) According to Abu Dawud in his Sunan, Imam Ahmad, and Al-Shafi`y in their books of Hadith, it is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, (Do not prevent the female servants of Allah from visiting the Masjids (mosques) of Allah, but they may go out (to the mosque) without wearing perfume.) Ibn Daqiq Al-`Eid said, "This indicates that it is prohibited for a woman to wear perfume upon going to Masjid as it may stimulate

mutual sexual desire. The prohibition is also applied to wearing beautiful clothes and jewelry that affect men greatly. Al-Hafizh ibn Hajar said, "Intermixing with men is also prohibited." Al-Khattaby states in Ma`alim Al-Sunan: "The Arabic word 'Tafal' means 'foul-smelling'. It is said, 'imra'atun tafilah' (woman not wearing perfume)."

4- Usamah ibn Zayd (may Allah be pleased with him) also narrated that the Prophet (peace be upon him) said, (I have not left after me any cause of trial more injurious to men than the lure of women.) Narrated by Al-Bukhari and Muslim. The Prophet describes women as being a cause of lure and trial that may befall men; thus how can we facilitate the way to the occurrence of this trial?! It is forbidden.5. Abu Sa`id Al-Khudry (may Allah be pleased with him) also narrated that Prophet (peace be upon him) said, (The life of the world is sweet and green (alluring). Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and of women. The first trial of Banu Isra'il was through women.) Narrated by Muslim.

Evidently, the Prophet (may peace be upon him) commands men to be aware of the beguilements of women. The imperative mode of the verb 'itaqu' (beware) indicates the obligatory rule; but this obligation cannot be fulfilled in the case of intermixing. 6- Abu Dawud narrated in his Sunan and Al-Bukhari in his book entitled 'Al-Kuna' on the authority of Hamzah ibn Abu Usayd Al-Ansary from his father (may Allah be pleased with him) that (He heard the Messenger of Allah (peace be upon him) say when he was coming out of the mosque, and men and women were mingling in the road: Draw back, for you must not walk in the middle of the road; keep to the sides of the road. Then, women kept so close to the wall that their garments were rubbing against it.) This is the narration of Abu Dawud. Ibn Al-Athir states in "Al-Nihayah fi Gharib Al-Hadith": 'Yahquqna Al-Tariq' is to walk in the middle of the road. **Evidently,** the Prophet (peace be upon him) forbids women from walking in the middle of the road to prevent the means of sexual enticement, thus intermixing is generally prohibited.7. According to the report of Abu Dawud Al-Tayalisy in his Sunan and other collectors of Hadith, Nafi` reported from `Umar (may Allah be pleased with them both) that when the Messenger of Allah (peace be upon him) built the Masjid, he assigned a door for women and said, ("None of the men should enter through this door.") Al-Bukhari also narrated in "Al-Tarikh Al-Kabir" on the authority of Ibn `Umar (may Allah be pleased with them both) from

`Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said, (Do not enter the Masjid (Mosque) from women's door) The Prophet (peace be upon him) forbids intermixing between men and women even at the doors of Masjids. He also forbids men from entering the Masjids through the women's doors so that all avenues leading to intermixing are closed. Clearly, prohibition of intermixing becomes more emphatic in other cases. 8- Al-Bukhari narrated in his Sahih on the

authority of Um Salamah (may Allah be pleased with her) who said, ﴾Whenever Allah's Messenger (peace be upon him) finished his prayers, the women would get up and he (peace be upon him) would stay on for a while in his place before getting up.﴿ **According to another narration in the Sahih of Al-Bukhari,** "When the Messenger of Allah finished his prayers, women would go back to their houses before he left the Masjid." In a third narration, "When women finished their prayers, they would rise and leave while the Prophet (peace be upon him) and men prayed with him would stay on for a while. When the Prophet (peace be upon him) rose, they would rise with him." Clearly, the Prophet inhibited the practical gathering of men and women even at the pure places of worship, thus prohibiting this act in other places is most worthy of prohibition.

9- Al-Tabarany narrated in Al-Mu`jam Al-Kabir on the authority of Ma`qil ibn Yasar (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾It is better for one of you to be pierced by a steel pin in the head than to touch a foreign woman unlawful to touch.﴿ Al-Haythamy judged this Hadith in Majma` Al-Zawa'id stating, 'It is narrated by the reliable and trustworthy narrators approved by Al-Bukhari and Muslim.' According to Al-Mundhiry in "Al-Targhib wa Al-Tarhib", 'Its narrators are reliable and trustworthy." 10- Al-Tabarany also narrated on the authority of Abu Umamah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾It is better for a man to rub his shoulder against a pig covered with filth than to rub it against a shoulder of a non-Mahram woman unlawful for him to touch.﴿ **Evidently,** the Prophet (peace be upon him) forbids a man from touching a woman if he is not a Mahram (spouse or unmarriageable relative), as it leads to evil consequences. Free intermixing is forbidden for the same reason. A careful look at the previous discussion makes it clear that intermixing between men and women is conducive to Fitnah (enticement and temptation). Exceptions are only made under necessity

like intermixing of men and women at the two Holy Masjids in Makkah and Madinah. We pray Allah to guide the stray Muslims, increase the guidance of the faithful among them, grant success to their rulers to enjoin right and forbid wrong, and punish the guilty. He is All-Hearer, Ever Near and Responsive. End of quote.

Fourth: A non-Muslim is allowed to build a Masjid for Muslims but it is obligatory that the Masjid is run by a Muslim. If this is not possible, the Masjid may be run by the one who built it even if he was a Kafir (disbeliever).

Fifth: It is desirable for a Muslim to spend some of his money on the construction of Masjids and other charitable projects. This provides a means of getting closer to Allah provided that the money he spends is not of the obligatory Zakah, for Zakah should be distributed only to the legal eight avenues specified.

Sixth: Non-Muslims are allowed to finance Islamic projects like building masjids or schools, if no harm is expected to take place against Muslims from this.

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Dealing with a Dhimmy

The Ninth Question of Fatwa no. 2677

Q9: What is ideal way to deal with a Dhimmy? Should they be dealt with in the normal way?

A: The ideal way for Muslims when dealing with a Dhimmy is to honor the agreement made with them according to the Ayahs (Qur'anic verses) and Hadith that command the fulfillment of agreements and dealing kindly and justly with them. Allah (Exalted be He) says: ﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾ Generally, we should talk politely to and treat kindly with them, except in what the Shari`ah (Islamic law) prohibits, such as initiating greetings with them, or allowing them to marry Muslim women or inherit from a Muslim, and other similar matters. For more details on the subject, please refer to "Ahkam Ahl Al-Dhimmah" by Ibn Qayyim Al-Jawziyyah (may Allah be merciful with him) and what the scholars have said on this matter.

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What is the ruling on visiting relatives who love disbelievers?

First question of Fatwa No. 6541

Q 1: Is it permissible to visit relatives who love disbelievers?

A: It is permissible to visit such relatives on condition that the person visiting them advises and instructs them to stop their love of disbelievers. To do so, one is encouraged to make clear to them the meaning of the principle of Al-Wala' wal-Bara' (loyalty to Muslims and disassociation from non-Muslims for Allah's Sake) so that they might be aware of what is lawful and what is prohibited thereof and that they might give up this evil deed. Moreover, for the sake of complying with the principle of enjoining good and forbidding wrong, which is stressed even more in the case of relatives as it will be a means of both keeping good ties with relatives and propagation of the Shari`ah, such a visit might even be obligatory. However, it is impermissible to visit such relatives in the case that such a condition is not met.

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Exchanging visits between Muslims and Non-Muslims

The third question of Fatwa no. 8097

Q3: In the area where we work there are some Arab Christians who sometimes invite us to visit them. Is it permissible for us to visit them and invite them to visit us?

A: If your intention of visiting is to advise and invite them to Islam, then inviting to Islam is a noble aim. Therefore, your invitation and visit at their houses is a means to realize this noble objective; the means are judged the same as their objectives.

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The ruling on spending the night in the house of a Mushrik (one who associates others with Allah in worship)

The ninth question of Fatwa No. 5741

Q 8: Is it permissible to spend the night in the house of a Mushrik from among those who glorify shrines and sacrifice for other than Allah?

A: It is not permissible to spend the night in the house of a Mushrik from among those who glorify shrines and sacrifice for anyone other than Allah.

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This is because he may call the Muslim to his Shirk (associating others in worship with Allah) and disbelief. However, one is allowed to do so if he is obliged to do so or if there is a benefit from spending the night there as calling him to Allah and guiding him to the truth in order that Allah may guide him to accept the truth.

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Trade Partnerships with Non-Muslims

Fatwa no. 5855

Q: We live in Australia, a country that clearly admits its secular identity that secures freedom of religion and atheism; nevertheless, the broadcast media, whether television or radio, is clothed in the garb of Judo-Christian values. A simple observer can easily see this. The proportion of Muslims to other inhabitants of the country is one to thirty two. We, as Muslims, sometimes have to go to their centers, their places of worship, and attend funerals of friends or officials, and similar cases needed due to work conditions and responsibilities. Sometimes, a non-Muslim may come to our houses and eat with us. Sometimes, they ask us to allow them to see inside our Masjids (mosques) and enter them.

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(Of course, while respecting the Islamic relevant etiquette, like their taking off their shoes or wearing head scarves by women). So what is the ruling of Shari'ah (Islamic law) on the following:

1- Entering a non-Muslim's house.

2- Attending their religious ceremonies.

3- Entering into trade partnership with them.

4- Entertaining them.

5- Their coming to our places of worship.

6- May they deliver speeches in our Masjids?

7- May they deliver a speech in our celebrations in the lecture room outside the Masjid?

8- Is it permissible for us to meet them (Jews or Christians) in general gatherings organized by the Australian state or any of the governmental institutions where each party delivers a speech on religious issues like (Peace in Religions), (Mercy in Religions), (The Meaning of Worship in Religions) etc.?

A:

First: It is permissible to go to the non-Muslims' houses to reconcile their hearts, advise, and guide them and for similar good purposes, but not out of closeness and alliance.

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Second: It is not permissible to attend the non-Muslims' religious ceremonies because this is an implicit recognition, acceptance, and reverence of their rites. Also, attending their religious rites and ceremonies helps them appear larger in number.

Third: It is permissible to enter into a partnership with non-Muslims in lawful business, if the Muslim is sure he will not be cheated, or get involved in unlawful dealings like Riba (usury or interest),

gambling, or Gharar sale (aleatory sale involving risk and uncertainty), or similar unlawful transactions. However avoiding entering into a business partnership with the non-Muslims is better and more preferable for a Muslim to avoid suspicion and risk.

Fourth: It is permissible to allow the non-Muslims to visit our houses provided there is no temptation and the sanctity of the family is protected. As this may reconcile their hearts and make them receive guidance and advice. Perhaps, they may see in Muslims' hospitality and kindness to their guests as well as the Islamic manners of visiting how tolerant Islam is and consequently, accept the advice and may profess Islam eventually. Allah (Exalted be He) says (what means): ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ ﴾It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).﴿

Fifth: Non-Muslims should not enter Al-Masjid Al-Haram (The Sacred Mosque in Makkah) nor the Sanctuary of Makkah.

Also, it is not permissible for Muslims to allow them to enter it. However, it is permissible for Muslims to allow non-Muslims entry into other places of worship to listen to sermons and lectures on Islam. Perhaps Allah will develop intimacy between us and them, soften their hearts, and guide them to repentance. Indeed, Allah is Most Forgiving, Most Merciful.

Sixth and seventh: It is not permissible to allow them to deliver speeches or give lectures in the Masjids (mosques) because they may raise doubts about Islam, show their disbelief in Allah, or try to gain prestige in the eyes of the attendees which may cause great mischief and corruption. Likewise, it is not permissible to allow them to deliver speeches or lectures in our gatherings and Islamic celebrations for the same reasons previously mentioned.

Eighth: It is permissible to meet non-Muslims in public places established by the state for public debates, seminars, lectures on religious issues provided that the Muslim scholars elaborate on the 'Aqidah (creed), pillars and manners of Islam removing the doubts raised and refuting the false defaming views that may be voiced against Islam by some attendees professing other faiths. This way they will be defending the Truth. As for Muslims who are feared to be tempted away from their religion, either because of their ignorance, or their frail faith, or their lack of knowledge about Islam, it is not permissible for them to attend these gatherings to protect them from the bad influence of the suspicions and doubts raised by opponents of Islam.

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Dealing with Christian neighbors

Tenth question of Fatwa No. 8691

Q 10: How should I deal with my Christian neighbors or classmates? Should I visit and congratulate them on their religious occasions?

A: It is permissible to treat Christian people who are at close proximity to you, neighbors or classmates, gently and help them do lawful things. It is also permissible to visit them with the intention of calling them to the way of Allah, so that Allah may guide them to Islam. However, joining their festivals or congratulating them on such occasions is impermissible. Allah, (Glorified be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ Joining their festivals, as well as taking them as intimate friends, is regarded a form of forbidden alliance.

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The Ruling on giving Non-Muslims citizenships in Muslim Countries

First question from Fatwa No. 6495

Q 1: What is the ruling on granting the nationality of a Muslim country to a non-Muslim?

A: It is permissible to grant a non-Muslim the nationality of a Muslim country provided that the danger of Fitnah (sedition) is secured and that his good intentions are sensed. However, he is not allowed to reside in Arabia unless he embraces Islam. This is based on the Prophet's command to expel the non-Muslims from the Arabian Peninsula

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Could verbal or practical coercion be a justification to renounce Islam?

The eighth and twelfth questions of Fatwa no. 9272

Q 8: Does verbal or practical coercion justify professing Kufr (disbelief)?

A: If coercion is actually existent, then the apparent declaration of disbelief is tolerated on condition that a person's heart is assured of faith, Allah (Exalted be He): (Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.)

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Q12: Is it permissible for Muslims to work in non-Muslim countries and can we relate this to the work that Prophet Yusuf (Joseph, peace be upon him) was doing?

A: It is permissible for Muslims to work in non-Muslim countries if they feel safe in themselves from Fitnah (temptation) in their Din (religion), they are able to guard themselves with their knowledge, they want to reform and benefit others in addition to themselves, and they do not support falsehood; and Prophet Yusuf (peace be upon him) was one of those people. Otherwise, it is not permissible.

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A Muslim eating the food of the People of the Book

Fatwa No. 3262

Q 1: Some of my Christian colleagues invite me for meals in their homes. Is it permissible to eat if the food served is Halal (lawful)?

A 1: Yes, it is permissible to eat from the food served by your Christian colleague, whether in his or another person's home, provided that the food itself is not prohibited or its status is unknown. The principle regarding things is that they are permissible until it is proven otherwise. So, being a Christian does not prohibit his food, because Allah has made the food of the People of the Book lawful to us.

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Q 2: Is it permissible to give them books containing Qur'anic Ayahs which prove the Oneness of Allah? Given that these books are written in Arabic and translated into English.

A: Yes, it is permissible to give them books containing Ayahs of the Qur'an to prove the rulings, such as Tawhid (monotheism) and others, whether these books are in Arabic or translated. You are even praised

for doing so, because giving or lending them such books is considered a form of notification and Da'wah (calling to Islam). You will be rewarded if you do it sincerely.

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Q 3: Sometimes, the prescribed time for performing Salah comes while I am in the house of a non-Muslim. I spread my carpet and perform Salah before them. Is the Salah performed in their houses valid?

A: Yes, your Salah is valid. May Allah make you more keen on obeying Him, especially by offering the five obligatory prayers in their due times. You should be keen on observing Salah congregationally in Masjids (mosques) as much as you can.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 4: They asked me to go to the church with them , but I refused until I ask about the ruling on this first. Is it permissible to go with them to the church to show that Islam is a tolerant, sociable religion, and so that there can be a chance to call them to Islam? Given that they are Protestant Christians. As they claim, there is neither Sujud (prostration) nor Ruku' (bowing) in their Salah (Prayer). It is impossible for me to embrace Christianity, by the permission of Allah.

A: It is impermissible to go with them to the church just to show tolerance. However, if it is a means to call them to

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Islam, and you do not share their rituals or are affected by their 'Aqidah (creed), customs, and traditions, it is permissible.

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Ruling on non-Muslims entering Masjids and Muslims entering non-Muslim places of worship

Fatwa no. (6876):

Q1: What is the ruling on non-Muslims entering a Masjid (mosque) or Musalla (a place for Prayer), whether to attend the Salah (Prayer) or to listen to a lecture?

A: When we answered Fatwa no.2922,we stated that it is Haram (prohibited) for Muslims to let any Kafir (disbeliever) enter Al-Masjid Al-Haram (the Sacred Mosque in Makkah) or any part of the Sanctuary, because Allah (Exalted be He) says: ﴾O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year﴿ Some Fuqaha' (Muslim jurists) say that it is permissible to let non-Muslims enter other Masjids, because there is no evidence prohibiting this.

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Other Fuqaha' deem it as impermissible, on the basis of Qiyas (analogy) with Al-Masjid Al-Haram. The correct opinion is that it is permissible for a religious benefit and if necessity calls for it; for example, to hear something that may encourage them to embrace Islam or to meet their need to drink water in the Masjid.

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Q2: Is it permissible for a Muslim to enter a church to know of their prayers or listen to a lecture?

A: A Muslim is not allowed to enter the places of worship of disbelievers as this leads to increasing their number. It was reported by Al-Bayhaqy with a sound chain of transmitters on the authority of `Umar (may Allah be pleased with him) who said: "...and do not enter upon Mushrikun (those who associate others with Allah in worship) in their churches or temples as the wrath of Allah descends upon them." But if there is a legal benefit underlying the act or you do so for the sake of inviting them to Allah, there will be no blame on you.

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The ruling on having one temple for the three religions (Judaism, Christianity and Islam)

Fifteenth question of Fatwa No. 6364

Q15: Is it permissible to have one temple for Judaism, Christianity, and Islam?

A: It is not permissible to have one place of worship that gathers the three religions. This is because this place will not be established on piety, but will be established on Shirk (associating others in worship with Allah) and worshipping people other than Allah. There is no sound religion except Islam. Allah (Exalted be He) says: ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿

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The ruling on a Muslim who wears a cross and when this leads to disbelief

Fatwa No. 2245

Q: A dispute arose among us over the judgment on a Muslim who wears a cross pendant, which is a symbol of Christianity. Some maintain that such a person is a disbeliever with no need to discuss his reasons for wearing it. Others maintain that such a person should not be judged a disbeliever until he has been discussed and it has been made clear to him that wearing a cross is Haram for a Muslim and that it is a symbol of Christianity. If he still insists on wearing it, he will be regarded as a disbeliever.

A: This matter and the like must be detailed and made clear. This person should be informed of the ruling on wearing the cross and that it is a symbol of Christianity. Moreover, he should be informed that wearing a cross is an indication of being satisfied with and belonging to the Christians and their beliefs. If he insists on the act, he will be regarded as a disbeliever. Allah (Glorified and Exalted be He) says, (And if any amongst you takes them as Auliyâ', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).) When the word "Zâlimûn" is mentioned in the Qur'an without specification, it denotes Al-Shirk-ul-Akbar (major form of associating others in worship with Allah).

Additionally, wearing a cross is an acknowledgement of the Christian dogma of the crucifixion of `Isa (Jesus) (peace be upon him), which Allah (Glorified and Exalted be He) refutes in His Glorious Book, saying, (but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)]) (Surah Al-Nisa', 4:157)

May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa No. 443

Q4: Is it permissible for a Muslim to be generous to non-Muslim companions by offering them foods and drinks that are prohibited by Islam upon Muslims? What is the ruling on this especially when a Muslim visits his non-Muslim companion?

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A: Islam is the religion of tolerance and ease; it is also the religion of justice. Generosity to companions is one of the morals of Islam. But if the companion is a non-Muslim, then the ruling differs according to the intention of the Muslim who offers, and what is being offered. If the intention is legal; coming closer to him to invite him to Islam and save him from Kufr (disbelief) and misguidance, then this is considered a noble aim. One of the established rules of Shari'ah is that the means have the same ruling as the end result. If the end is obligatory, then means is obligatory, and if the end is prohibited, the means will also be prohibited. If there is no legal intention behind being generous to that person and there is no harm of abandoning him upon one's religion, soul, family, and money, then being generous to him is not permissible. If one may be harmed due to not being generous to them, then it is permissible. However, offering them illegal foods and drinks prohibited by Allah as swine flesh and wine is not permissible. Otherwise, this will be an obedience to them in defiance to Allah and giving priority to their desires over the rights of Allah. A Muslim should adhere to His religion and not help others in evil and transgression. Being adherent to one's religion in non-Muslim countries has great effects. By doing so, one will be a Da`i (caller to Islam) by his sayings and deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The Ruling on the Call to Rapprochement between Religions

Second question of Fatwa no. 7807

Q 2: Is the call for rapprochement between religions (Islam - Christianity - Judaism) a legitimate one? Is it permissible for a Muslim believer to support it? I heard that this is done by some scholars in Al-Azhar and other Islamic institutions. Is the call for rapprochement between Ahl-ul-Sunnah wal-Jama'ah (Those who adhere to the Sunnah and the Muslim community) and the Shiites, Druze, Isma'ilis, Alaouites and such sects useful for Muslims? Is reconciliation between them possible, although all of these sects entail Shirk (associating others with Allah in worship), offense to the Messenger of Allah (peace be upon him), and hostility towards Islam and Ahl-ul-Sunnah wal-Jama'ah? Is this rapprochement permissible according to Shari'ah?

A: First: the roots of Iman (faith) which Allah has revealed to His Messengers in the Holy Books: Tawrah (Torah), Injil (Gospel), Zabur (Psalms), and the Qur'an; and which the Messengers Ibrahim (Abraham), Musa (Moses), 'Isa (Jesus), and other Messengers (peace be upon them) called to, are all the same. The former ones of them told the latter about them; and the latter confirmed what the former said, even if they differed in the branches, each according to the circumstances of their own era and the benefit of the people at their time. This is the wisdom and mercy of Allah, as He says, ﴾The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."﴿ (Surah Al-Baqarah, 2: 285).

Allah also says, ﴾And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.﴿ (Surah Al-Nisa', 4: 152). Allah also says, ﴾And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."﴿ ﴾Then whoever turns away after this, they are the Fâsiqûn (rebellious: those who turn away from Allâh's Obedience).﴿ ﴾Do they seek other than the religion of Allâh (the true Islâmic Monotheism - worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.﴿ (Surah Al-'Imran, 3: 81-83). Allah also says, ﴾Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has

been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Isâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."》《And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.》(Surah Al-'Imran, 3: 84-85). After mentioning Ibrahim's call for Tawhid (monotheism) and the Messengers who were contemporary with him, Allah says, 《They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad صلى الله عليه وسلم) who are not disbelievers therein.》《They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the 'Alamîn (mankind and jinn)."》(Surah Al-An'am, 6: 89-90).

Allah also says, 《Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad صلى الله عليه وسلم) and those who have believed (Muslims). And Allâh is the Walî (Protector and Helper) of the believers.》(Surah Al-'Imran, 3: 68). Allah also says, 《Then, We have sent the revelation to you (O Muhammad صلى الله عليه و سلم saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism - to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters and disbelievers).》(Surah Al-Nahk, 16: 123). He also says, 《And (remember) when 'Isâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.》(Surah Al-Saff, 61: 6). He also says, 《And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way.》(Surah Al-Ma'idah, 5: 48). It is authentically reported that the Prophet (peace be upon him) said, 《I am the nearest of all the people to 'Isa ibn Maryam (Jesus, son of Mary) in this world and in the hereafter. All the prophets are paternal brothers; they have different mothers, but their religion is the same.》Narrated by Al-Bukhari. **Second,** The Jews and the Christians changed the words from their (right) places and carried out commands other than those given to them. Thus, they changed the principles of their religions and the rulings of Allah, such as the claim made by the Jews that 'Uzayr is the son of Allah. They claim that Allah got tired

from creating the heavens, the earth, and what is in between in six days, so He rested on Saturday. They also claim that they crucified 'Isa (peace be upon him) and killed him. They consider hunting on Saturday legal, while Allah prohibits them from doing so. They also abrogated the Had (prescribed penalty) of Zina (adultery) for a married person. They said, 《Truly, Allâh is poor and we are rich!》 They also said, 《Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty).》 in addition to other verbal and practical distortions made on purpose in following their own desires. The Christians also claim that 'Isa (peace be upon him) is the son of Allah, and that he is another God besides Allah. They believe the Jews in their claim that they crucified and killed him. Each of them

(i.e. the Jews and the Christians) claim that they are the children of Allah and His loved ones. They disbelieve in Muhammad (peace be upon him) and envy him, although they are supposed to believe and support him, in addition to other aspects of disgrace and discrepancies among them. Allah has told us a lot of their lies and distortions of the creeds and legislations that were revealed to them. He exposed them, and replied to them in the Qur'an saying, ﴾Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴿ ﴾And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?"﴿ (Surah Al-Baqarah, 2: 79-80).

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Allah also says, ﴾And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."﴿ (Surah Al-Baqarah, 2: 111). Allah also says, ﴾And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad صلى الله عليه وسلم), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), Hanîfa [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of Al-Mushrikûn (those who worshipped others along with Allâh - see V.2:105)."﴿ ﴾Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."﴿ (Surah Al-Baqarah, 2: 135-136). Allah also says, ﴾And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.﴿ (Surah Al-'Imran, 3: 78). Allah also says, ﴾Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.﴿ ﴾And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);﴿ ﴾And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام]:﴿ ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴿ (Surah Al-Nisa', 4: 155-158).

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Allah also says, ﴾And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created﴿ (Surah Al-Ma'idah, 5: 18). Allah also says, ﴾And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how

they are deluded away from the truth!》《They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary)》 (Surah Al-Tawbah, 9: 30-31). Allah also says, 《Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them.》 (Surah Al-Baqarah, 2: 109). There are countless examples of their distortion, contradictions, and disgrace. We only intend to mention some examples of their status as an answer to the question. **Third,** according to what has been mentioned above, it is evident that the origin of religions legislated by Allah for the people is one, which needs no rapprochement. It is also evident that the Jews and the Christians have distorted what was revealed to them from Allah, until their religions became false,

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Kufr (disbelief) and misguidance. Thus, Allah sent them His Messenger Muhammad (peace be upon him) as well as to all the nations so that he would reveal the truth that they had concealed, correct the 'Aqidahs (creeds) and rulings they had distorted, and guide them to the right path. Allah says, 《O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).》《Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).》 (Surah Al-Ma'idah, 5: 15-16). He also says, 《O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.》 (Surah Al-Ma'idah, 5: 19). However, they turned away from him out of injustice and envy after knew the truth. Allah says, 《Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them.》 (Surah Al-Baqarah, 2: 109). He also says, 《And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.》 (Surah Al-Baqarah, 2: 89).

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He also says,《And when there came to them a Messenger from Allâh (i.e. Muhammad صلى الله عليه وسلم) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!》 (Surah Al-Baqarah, 2: 101). He also says, 《Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.》《A Messenger (Muhammad صلى الله عليه وسلم) from Allâh, reciting (the Qur'ân) purified pages [purified from Al-Bâtil (falsehood)].》 (Surah Al-Bayyinah, 98: 1-2). How can a sane person who

knows about their insistence on falsehood and their extreme injustice in spite of their knowledge, and out of envy and following desires, how can anyone hope for rapprochement between them and the true Muslims? Allah says, ﴿Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?﴾ (Surah Al-Baqarah, 2: 75). He also says, ﴿Verily, We have sent you (O Muhammad صلى الله عليه وسلم) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.﴾ ﴿Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any Walî (protector or guardian) nor any helper.﴾ (Surah Al-Baqarah, 2: 119-120). Allah also says, ﴿How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).﴾ (Surah Al-'Imran, 3: 86).

If they are not considered more evil and hostile to Allah and to the believers than Mushrikun (those who associate others with Allah in worship), they are at least equal to them. Allah says to His Messengers about the Mushrikun, ﴿So (O Muhammad صلى الله عليه وسلم) obey you not the deniers [(of Islâmic Monotheism - those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad صلى الله عليه وسلم]﴾ ﴿They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.﴾ (Surah Al-Qalam, 68: 8-9). He also says, ﴿Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!﴾ ﴿"I worship not that which you worship,﴾ ﴿"Nor will you worship that which I worship.﴾ ﴿"And I shall not worship that which you are worshipping.﴾ ﴿"Nor will you worship that which I worship.﴾ ﴿"To you be your religion, and to me my religion (Islâmic Monotheism)."﴾ (Surah Al-Kafirun, 109: 1-6). A person who thinks of compromising between Islam, Christianity, and Judaism is like a person who tries to match two contradictory things; truth and falsehood; Kufr and Iman.

Fourth, if a person calls to declare a truce or a peace treaty between these sects in order to spare the blood of people, avoid wars, enable people to earn their living, maintain the earth, call to the truth, and guide people to justice,

it will be a great and noble purpose. However, the truth should be protected, and this should not be done at the expense of Muslims. The participants may adulate the Mushrikun and give up some of the rulings ordained by Allah or some of their dignity. On the contrary, they should keep their self-respect and stick to the Qur'an and the Sunnah of their Prophet (peace be upon him), in obedience to the way of the Qur'an and following the Messenger (peace be upon him). Allah says, ﴿But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.﴾ (Surah Al-Anfal, 8: 61). Allah also says, ﴿So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease

the reward of your good deeds.) (Surah Muhammad, 47: 35). The Prophet (peace be upon him) applied this practically when he concluded a peace treaty with Quraysh in the year of Al-Hudaybiyyah, with the Jews in Madinah before the Battle of the Trench and the Battle of Khaybar, and with the Christians of Rome in the Battle of Tabuk. This had the greatest impact and the most wonderful results; peace spread, lives were saved, the truth prevailed in the world, people embraced Islam in crowds, and everyone began to work for the benefit of this world and the Hereafter. Thus, the result was prosperity, power, and the spread of Islam and peace.

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History and reality are the strongest proof of this for the impartial and sane people who are free from fanaticism and sophistry. Therein is indeed a reminder for those who have a heart or listen heedfully. Allah is the One Who guides to the straight path. He is Sufficient for us, and He is the Best Disposer of affairs.

Fifth, Druze, Alaouites, Isma'ilis and those who follow them such as Babists and Baha'is have manipulated the religious texts; legislated for themselves what Allah has not permitted for them; and imitated the Jews and the Christians in their distortions out of following the desire imitating the first leader of Fitnah (trial): `Abdullah ibn Sab' Al-Himyary, the head of Ibtida' (heresy), misguidance, and spreading conflict among the Muslims. His evil spread widely; many sects were deceived by him, so they turned to Kufr after having embraced Islam; and controversy spread among Muslims. Thus, the call for rapprochement between such sects and the Muslims is useless and futile, as they resemble the Jews and the Christians in their misguidance, Kufr, envy towards the Muslims and conspiring against them, even if their ways and intentions are different. Thus, they apply the same policy of the Jews and the Christians with the Muslims. For some reason, a group of Egyptian Azhari scholars attempted to make this rapprochement with the Iranian, Rafidi scholars of Qum after the Second World War.

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Some of the sincere great scholars were deceived by this call, as their hearts were too pure and they were inexperienced in life. So, they issued a magazine called "Al-Taqrib". However, the truth was uncovered soon after, and this call ended in failure. This is not strange, as the inclinations are different, the ideas are distinct, and the 'Aqidahs are contrasting. There is no way to reconcile the contraries.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Takfir

Ruling on Takfir of a Muslim for committing a sin

The First Question of Fatwa no. 5003

Q1: What is the ruling on Takfir (declaring a Muslim as a disbeliever)? In Egypt, there is a group that declare Muslims as Kafirs (disbelievers) for committing sins other than Shirk (associating others in worship with Allah). Can committing minor or major sins render someone a Kafir despite their declaration of the Shahadah (Testimony of Faith)?

A: Major sins differ with respect to the gravity of the offence; some of them are Shirk and others are not. Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) do not declare Muslims to be Kafirs if they commit sins other than Shirk, such as killing, drinking alcohol, Zina (illegal sexual intercourse outside marriage), theft, consuming orphans' property, slandering chaste Muslim women, and consuming Riba (usury), and other major sins. In these cases, the ruler should carry out the penalty prescribed for the sin they commit, such as Qisas (just retaliation), Had (prescribed punishment), or Ta`zir (discretionary punishment). The person should perform Tawbah (repentance to Allah) and seek forgiveness. However, if the major sin is such as seeking the help of other than

Allah, for example, making Du`a' (supplications) to the dead to relieve distresses, or making vows to and slaughtering for the dead, these and similar acts are all major sins and acts of Kufr (disbelief). It is obligatory that this should be explained to those who commit them and they should be given the evidences. If they perform Tawbah after the explanation, this will be accepted; otherwise the ruler should execute them for Riddah (apostasy).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ruling on the denial of a Muslim's Iman

The Sixth Question from Fatwa no. (7233):

Q6: What is the ruling on denying a Muslim's Iman (Faith)?

A: This is not permissible, in fact it is Haram (prohibited), because of what was narrated on the authority of Ibn `Umar (may Allah be pleased with them both) who reported that the Messenger of Allah (peace be upon him) said, (If a man says to his brother (in Islam), "O you Kafir (disbeliever)!" one of them will deserve the title. Either the person addressed is so or, if not, it (the title of Kafir) will revert to him (the speaker).) Agreed upon by Al-Bukhary and Muslim. It also was reported on the authority of Abu Dhar (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him)

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saying, (Anyone who accuses a person of Kufr (disbelief) or says, "O enemy of Allah," and they are not so, it (the accusation) will revert to them (the accuser).) Agreed upon by Al-Bukhary and Muslim.

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The ruling on accusing a Muslim with Kufr (disbelief)

Fatwa No. 9232

Q: A Muslim man said to his brother in Islam: "You are a disbeliever," though the accused person performs the five obligatory prayers and observes Sawm (fast). What is the ruling in this regard? Also, what is the remedy for continuous forgetfulness?

A: It is not permissible for a Muslim to accuse his brother in Islam of disbelief, if he is not so. He should repent to Allah and seek his forgiveness from this sin. Moreover, he has to ask the accused person to pardon him. The Prophet (peace be upon him) forbade this in many authentic Hadiths.

As to the remedy of forgetfulness and the slowness of memorization, you have to fear Allah (Glorified and Exalted be He), continue studying and repeating what you memorize and ask Allah to support you with that.

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We ask Allah to grant us all success in achieving what we want.

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Committing acts of disblief

Fifth question of Fatwa No. 4446

Q 5: Is it permissible to declare a person as a Kafir (disbeliever) before advising him regarding the blasphemous act he commits?

A: If such a sinful person has committed an act of Kufr (disbelief), his fellow should tell him that he has practiced an act of Kufr and advise him kindly. If the person does not abandon his acts of Kufr, the rulings of Kafirs (disbelievers) should be applied to them. Then, the threat of eternal punishment of hellfire promised to those who die as disbelievers awaits them. It is the duty of every Muslim to keep calm and refrain from reckless declaration of people as disbelievers until the evident truth is revealed.

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Declaring specific and unspecific people as Kafirs (disbelievers)

Second question of Fatwa No. 6109

Q 2: Do religious scholars have the right to declare someone to be a Kafir (disbeliever)?

A: It is permissible to describe unspecified people as Kafir (disbelievers) based on their actions. Therefore, it is not wrong to describe any one who seeks help from people other than Allah for something which can only be sought from Him as Kafir. This includes beseeching a prophet or Waliy (pious person) to cure one's self or one's children.

On the other hand, certain people may be declared as Kafir, when they deny a matter which is Ma`lum minad-din biddarurah (well-established religious matter); such as Salah (Prayer), Zakah (obligatory charity), or Sawm (Fast). In such cases, the person in question should be informed of the ruling and called to repent. If they do not repent, the ruler is obliged to execute them for their disbelief. If Takfir (declaring as Kafir) of certain persons for a religious reason had not been allowed, al-Had (prescribed penalty) of Riddah (apostasy) would have not be applicable.

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When is it permissible to declare a person as Kafir?

The second question of Fatwa No. 5226

Q 2: When is it permissible to declare a person a Kafir (disbeliever) and when is it impermissible? What type of Kufr (disbelief) is mentioned in Allah's statement, (And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).) **?**

A 2: You should explain to us the issues you find confusing in order to give you the ruling regarding declaring someone a disbeliever.

Regarding the type of Kufr in Allah's statement, (And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).) it is a major disbelief. In his Tafsir (exegesis of the meanings of the Qur'an), Al-Qurtuby said that Ibn `Abbas (may Allah be pleased with them) and Mujahid (may Allah have mercy on him) said, "Whoever does not rule according to what Allah has revealed, contradicting the Qur'an and denying the statements of the Messenger of Allah (peace be upon him) is a Kafir (disbeliever)."

However, if someone rules according to other than what Allah has revealed because of bribes, enmity toward the convicted, being a relative to or having ties of friendship with the plaintiff...etc., while knowing that they are disobeying Allah, they do not commit major disbelief. They are just disobedient.

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They commit an act of lesser Kufr, injustice, and Fisq (corruption) without deliberately being a doctrinal Kafir, unjust, or Fasiq (someone openly and flagrantly violating Islamic law; corrupt).

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Ruling on not regarding a disbeliever as a Kafir

The Second Question from Fatwa no. (6201):

Q2: We would like to know what the ruling is on a person who does not regard someone who is a disbeliever as a Kafir (disbeliever).

A: It is obligatory to believe in the Kufr (disbelief) of anyone who is confirmed to be a Kafir. The ruler is the one who should apply the Had (the prescribed penalty) for apostasy if they do not perform Tawbah (repentance). Anyone who does not regard someone as a Kafir whose Kufr has been confirmed, is also deemed as a Kafir, unless they have grounds for doubting the Kufr, in which case they must reveal this.

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Describing Jews and Christians as disbelievers

Second question of Fatwa No. 4252

Q 2: Is it permissible for a Muslim to describe Christians or Jews as Kafirs (disbelievers)?

A: It is permissible for a Muslim to describe the Christians or Jews as Kafirs based on the description they were given in the Qur'an. Whoever ponders the related Qur'anic Ayahs becomes aware of this fact. Allah (Exalted be He) says, (Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.)

According to the above Ayah, the people of the Scripture are the Jews and the Christians.

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The Second Question of Fatwa no. 4319

Q2: Is it permissible to call Christians as Kafirs (disbelievers)?

A: Yes, it is permissible to call and describe Jews and Christians

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as Kafirs. We can do this as Allah Himself does so, as He (Exalted be He) says: ﴾Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.﴿ The People of the Book are the Jews and the Christians. He also says: ﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ And Allah says: ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."﴿ In addition to the other Ayahs (Qur'anic verses) and Hadith that refer to their Kufr (disbelief).

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Muslims should not judge others to be absolutely Hell dwellers

Fifth question of Fatwa No. 6397

Q5: One of the educated Buddhist young women recently embraced Islam after a comprehensive study that lasted for seven years. She is active in the field of Da`wah (calling to Islam).

(Part No. 2; Page No. 145)

She was one of the causes behind the conversion of some men and women to Islam. In one of her rounds with some of the new converts to Islam for the sake of spreading and calling to Islam, she was asked by a Buddhist: "How can you say that non-Muslims will enter Hellfire when we do not know anything about Islam until now. Will our fathers be in Hellfire? How is it their fault, if Muslims did not convey the true religion to them?" This sister in Islam called us and wants a conclusive answer for the issue raised by this man who entered Islam after that meeting.

A: Muslims do not say that non-Muslims will be in Hellfire unless they reject the message of Islam and Qur'an after it has been conveyed to them by the callers of Islam through their many languages. Allah (Exalted be He) says: ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ Allah also says: ﴾And We never punish until We have sent a Messenger (to give warning).﴿ Those who receive the Da`wah and insist on their disbelief will be among the dwellers of Hellfire. This is according to what is mentioned in the previous two Ayahs. The Prophet (peace be upon him) says: " ﴾By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire.﴿ This Hadith is reported by Muslim in his Sahih. There are many Ayahs and Hadiths that confirm this meaning.

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As for those whom the Da`wah of Islam did not reach in an excusable way that proves the truthfulness of Islam, their affairs will be up to Allah (Exalted be He). The soundest viewpoint of scholars in this regard is that Allah will put them to trial on the Day of Judgment. Whoever obeys Him will be admitted to paradise, and whoever disobeys Him will be admitted to Hellfire. Al-Hafizh ibn Kathir (may Allah be merciful with him) has pointed out this point in his interpretation of the saying of Allah (Exalted be He): ﴾And We never punish until We have sent a Messenger (to give warning).﴿ This issue was also discussed by Ibn Al-Qayyim (may Allah be merciful with him) in his book "Tariq al-Hijratayn" under the title "Tabaqat Al-Mukallafin" (Classes of Legally Competent Persons." For more information in this regard, we advise you to read these two books.

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Can a Muslim's ignorance of creed be excused?

Fatwa No. 11043

Q: In our country, the worship of graves is rampant;

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there are many advocates who claim that the worshippers of graves among Muslims will be excused for their ignorance. Therefore, there is nothing wrong with establishing marriage relationships with them, being led by them in congregational Salah (Prayer). Briefly, they should be treated as Muslims. Moreover, these advocates denounce any one who describes grave worshippers as disbelievers and label them as innovators. They claim that your Eminence excuse grave worshippers for their ignorance and that you approve a memorandum prepared by a person called Al-Ghubashy, in which he seeks excuses for the grave worshippers due to their ignorance. Would you please send us a clear-cut statement showing the cases in which someone can be excused for their ignorance? Kindly, provide a list of some related references that can be consulted on this particular question. Many thanks for your efforts!

A: Excusing someone due to ignorance of some religious issues depends on the way he was informed, the clarity of the issue in question, and the varying levels of understanding.

When someone beseeches the dead to relieve their distress or ward off evil, they should be informed that their actions are considered Shirk. If, after making this point clear to them and showing them counter evidence in fulfillment of the duty of Da`wah, they persist, they will be regarded as Mushriks (those who associate others with Allah in worship) who should be treated as Kafirs in terms of worldly affairs. Moreover, they will deserve the painful punishment in the Hereafter, if they die under this fasle beliefs. Allah (Exalted be He) says, ﴾Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.﴿ Allah also says,

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﴾And We never punish until We have sent a Messenger (to give warning).﴿ He further says, ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ It is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾By Him in Whose hand is the soul of Muhammad, any Jew or Christian amongst this Ummah (nation) who hears about me but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the inhabitants of Hellfire.﴿ Narrated by Muslim. There are many other Ayahs and Hadiths showing the obligation of clarifying issues and establishing the evidence before blaming those involved in disobedience. Whoever lives in a country where Da`wah (calling to Islam) to Islam is well known along with other calls to religions and does not seek the truth and believe therein is the same as the person to whom Da`wah reaches but persists in disbelief. The general intent of the above mentioned Hadith narrated

by Abu Hurayrah (may Allah be pleased with him) stands as a proof of this view. Additionally, the story of the People of Musa (Moses) affirms this view as well. It narrates that Al-Samiry misguided the people to worship the calf. At that time Harun was appointed a deputy of Musa who had gone in fulfillment of Allah's appointment to him. When Harun reproached them for worshipping the calf, the people said, "We will never cease being devoted to the calf until Musa returns to us." They preferred responding to the caller of Shirk than to the caller of Tawhid (monotheism). Therefore, their act was inexcusable because

of the presence of the call of Tawhid and the recentness of Musa's Da`wah.

Here is another example that strengthens this view. Allah relates the discussion between Satan and the dwellers of the Hellfire. Satan lets them down and denies their act as Allah (Exalted be He) says, ﴿And Shaitân (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong-doers)."﴾ They were not excused for trusting Satan's promise and following the Shirk that he tricked them into, despite the fact that he confuses the truth with falsehood and makes Shirk attractive to them, because this occurred at the same time as Allah's promise to them of great reward for those who fulfill their covenant with Allah by following the straight path and adhering to Shari`ah.

In the countries where Islam has spread, we find its people are divided into two groups taking different ways. One group calls to different Bid`ahs (rejected innovations in religion) that lead to Shirk and other misdeeds. They confuse people and attract them to their Bid`ahs by any possible means including narrating unauthentic Hadith and strange stories in interesting ways. The other group calls to the truth and guidance, providing evidence from the Qur'an and Sunnah and exposing the falsehood of the opposing group.

Although they are less in number, the clarification and knowledge provided by this group are enough to establish the evidence. What matters is presenting the truth supported by evidence irrespective of the number of its proponents. Therefore, wise people who may happen to live in these countries will be able to find the truth by referring to its people, while being serious in this pursuit and keeping away from bias and tribalism. Those who are not deluded by the wealth of the rich or by the power of the leaders; those whose thinking is not perverted and whose reasoning has not been impaired will be the farthest from those described by Allah (Exalted be He) in the Qur'an: ﴿Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).﴾ ﴿Wherein they will abide for ever, and they will find neither a Walî (a protector) nor a helper.﴾ ﴿On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad صلى الله عليه وسلم)."﴾ ﴿And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.﴾ ﴿"Our Lord! Give them double torment and curse them with a mighty curse!"﴾

On the other hand, whoever lives in a non-Islamic country and does not hear about the Prophet (peace be upon him), the Qur'an or Islam takes the same ruling as that of Ahl Al-Fatrah (everyone to whom Da`wah has not reached in an uncorrupted manner). It is obligatory for Muslim scholars to inform them of the Islamic Shari`ah in its totality; leaving no excuse of ignorance for them and

acquitting themselves from the guilt of hiding knowledge in the sight of Allah. On the Day of Resurrection, such people will be judged as those who do not meet the conditions to be held legally accountable for their actions, due to insanity or immaturity. With regard to the subtle rulings of Shari`ah in terms of implication or the contradiction of supporting evidence, they cannot be held as good criteria for judging people as believers or disbelievers. Rather, it will be a matter of exerting effort to reach the correct view; meanwhile those who miss the right judgment are to be excused while those who hit the truth are to be rewarded.

As far as such kinds of questions are concerned, people are of varying degrees in terms of their level of understanding, knowledge of the Arabic language, and the scope of reading the literature on Shari`ah (the Qur'an and Sunnah) including abrogating and abrogated texts, authentic and weak narrations and the like.

Therefore, it is impermissible for the adherents of Tawhid (monotheism), who hold that the worshippers of graves are disbelievers, to call their fellow monotheists as Kafirs (disbelievers) while they are uncertain of the judgment before establishing proofs and clarification on them. Their uncertainty in issuing such a judgment is justified; they deem it necessary to establish evidence and make things clear to the grave worshippers before finally declaring them disbelievers. On the other hand, the case of the Jews, the Christians, the communists and their likes is crystal-clear; there is no room for doubtfulness of their disbelief and the disbelief of whoever declines to call them disbelievers. May Allah grant us success, set right the affairs of all Muslims, bestow on them good understanding of the religion, protect us and them from the evils within ourselves and from our misdeeds and from saying anything about Allah and His Messenger (peace be upon him) without knowledge. He is the One Who is Capable of doing so.

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The necessity of using accurate expressions and being careful of ambiguous terms

(Part No. 2; Page No. 154)

The use of the phrase, 'Islamic Customs and Traditions'

Third question of Fatwa No. 282

Q3: Some phrases are used in Muslim societies to distinguish these societies' way of life as following the Islamic teachings. For example, it is said, 'In conformity with Islamic customs and traditions, we adopt so and so.' Contemporary scholars have different views on the permissibility of using this phrase. Some maintain that it is impermissible to use this phrase because Islam is different from customs and traditions. They protracted discussions on reasons of prohibition until they claimed that it is an extraneous phrase that found its way into our life at the hands of the enemies of Islam. Others argue that there is no harm in using this phrase, for it indicates the Muslim's submission to the commandments of His Lord (Glorified and Exalted be He) and that of the Messenger (peace and blessings be upon him) regardless of any other commandments. Indeed, this is the essence of worship according to the scholar's definition of the traditions in religious books. Please, present a careful argument of the legal decision in this regard;

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whether we can use this phrase or not?

A: Islam is different from customs and traditions; it is Allah's Revelation to His Messengers and for which Allah revealed His Divine Books. If Muslims act upon Islamic teachings, these teachings will be part of their identity. All Muslims know that Islam is not a system derived from habits and traditions. This knowledge is a must for Muslims to have perfect faith in Allah, His Messengers and the rest of the basic rules of the Islamic Shari`ah. But it becomes common on the radio, newspapers, and magazines to use phrases like the one mentioned in the question: (In conformity with Islamic customs and traditions). Ordinary people use this phrase with good intentions to convey their surrender to the teachings and ruling principles of Islam. They are praised for this good intention but still they should use expressions of clear implication to convey the meaning they have without implying that Islam is a group of customs and traditions that Muslims inherited from their earlier ancestors. So, instead of using this phrase commonly used to mean that Muslim societies follow

specific teachings, it should be said, 'In conformity with the Shari`ah of Islam and its just judgments'. A Muslim's good intention is not sufficient; a Muslim should combine good intention with the use of accurate and clear expressions. Therefore, it is not permissible for a Muslim to use this phrase and similar phrases which wrongly imply that the Islamic Shari'ah is about a group of customs and traditions. The good intentions of a person does not exclude him from the liabilities of using misleading words which convey such

mistakes, especially when it is possible for him to use other words to protect his tongue from uttering anything that is wrong and avoid criticism and vagueness.

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Concluding letters with "May you last forever"

The third question of Fatwa No. 5609

Q 3: What is the ruling on concluding letters and petitions with the phrase "May you last forever"?

A 3: It is a reprehensible act, for immortality belongs to Allah (Praised be He) alone and creatures do not live forever.

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The third question of Fatwa no. 7887

Q3: Is it permissible to say: "There is one death, but it has several causes"?

(Part No. 2; Page No. 157)

A: Yes, it is permissible to say this expression and there is no harm in it, In Shaa'-Allah (if Allah wills).

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Addressing someone as: "O Sayyid!"

The Fourth Question from Fatwa no. 7717

Q4: Is it permissible to say to a police or armed forces officer: "Yes, Sayyid (master)!"?

A: It is permissible to say the "Yes," but it is not permissible to say the "Sayyid." When some of Sahabah (Companions) said to the Prophet (peace be upon him), "You are our Master," he (peace be upon him) said, ("The Master is Allah, the Blessed and Exalted.") (Related by Abu Dawud with a Sahih [authentic] Sanad [chain of narrators])

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Showing lack of respect to Allah

The Second Question of Fatwa no. 9234

Q2: I am a teacher at a night secondary school. When I read: "Al-Tawhid (Monotheism)," there was a phrase that I was uncertain about and have no knowledge. Would you please tell me how accurate it is and whether it is suitable for the status of Allah, the Lord of the Worlds? It is mentioned in "Al-Tawhid" by Muhammad Qutb, a book we study in the second grade of the secondary school, p. 23, line 17: "When the Messenger is sent by Allah, he says, 'O people! Worship Allah as you have no other deity but Him.' This is what was said by all Allah's Messengers to their people. The Messenger is calling to return the usurped authority to Allah, the True Owner, the Only Lawgiver for the people, Who determines the lawful and the prohibited, the permissible and the impermissible." In the third grade book written by the same author, p. 82 in the last three lines, he mentions the meaning of La ilaha illa Allah (there is no deity but Allah) saying: "Returning the usurped authority, by which people subjugate others, to Allah (may He be Praised and Exalted), the Lord of all." He was then silent and did not describe it by its permissibility or lack of it. Please, advise me.

A: We cannot see any harm in what you have mentioned regarding the meaning, but the style is not respectful to Allah, because no one is able to overwhelm Him (Glorified be He) to take His Right. He is the Subduer over His Servants.

(Part No. 2; Page No. 159)

It is the Mushriks (those who associate others with Allah in worship) and those who rule with other than what Allah revealed who trespass on the Rights of Allah and His Rule and disobey His Shari`ah (laws).

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Calling a deceased "Al-Marhum" (The person upon whom Allah's mercy is bestowed) and "Al-Maghfur Lahu" (The Forgiven)

Fatwa No. 8217

Q : I often hear people say some words about which I would like to know the Islamic viewpoint. For example, when a person dies some people say "Al-Marhum." And if the person is of a high rank, they say, "Al-Maghfur Lahu such and such." Have they looked into Al-Lawh Al-Mahfuzh (The Preserved Tablet) to know that someone is forgiven or has been granted Allah's Mercy? This is why I am inquiring about this issue. Allah (May He be Exalted) stated in His Glorious Book: ﴿(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it﴾ **I would appreciate your guidance in this matter.**

A: Confirming Allah's Mercy or Forgiveness (Glorified be He) for a deceased person is of the Ghayb (unseen) affairs which no one knows except Allah (Exalted be He), and those informed by Allah

from amongst His angels, messengers, or prophets. Thus, it is impermissible for anyone other than those previously mentioned to declare that Allah has bestowed forgiveness or mercy upon a deceased person unless there is a clear text from the infallible one (Prophet Muhammad, peace be upon him). Otherwise, this will be mere guessing about the unseen. Allah (Exalted be He) stated: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴾ [Surah Al-Naml, 27:65] and ﴿"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴾ [Surah Al-Jinn, 72:26-27]. However, it is permissible to hope for Allah's Mercy, Forgiveness, and entering Jannah (Paradise) for a Muslim. We should invoke Allah's Mercy and Forgiveness for a deceased Muslim instead of declaring it as a fact. Allah (May He be Exalted) stated: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ [Surah Al-Nisa, 4:48, 116] and it is narrated in Sahih Al-Bukhari on the authority of Kharijah ibn Zayd ibn Thabit that ﴾ Um Al- `Alaa' - an Ansari woman who had pledged allegiance to the Prophet (peace be upon him) - told him that: `Uthman ibn Mazh`un was assigned to us when the Ansar drew lots to distribute the Immigrants (to dwell) among themselves. He became ill and we looked after (nursed) him till he died, then we shrouded him in his clothes. The Messenger of Allah (peace be upon him) came to us, and I (addressing the dead body) said, "May Allah's Mercy be on you, O Abu Al-Sa'ib! I testify that Allah has honoured you." The Prophet (peace be upon him) said, 'How do you know that?' I replied, 'I do not know, by Allah.' He said, 'As for him, death has come to him and I wish him all good from Allah. By Allah, though I am the Messenger of Allah, I neither know what will happen to me nor to you.'" Um Al-'Ala said, "By Allah, I will never attest the righteousness of anyone after that.﴿

Allah's Messenger (peace be upon him) also stated: ﴾By Allah, though I am the Messenger of Allah, I do not know what will happen to me.﴿ This was before the revelation of Allah's statement (Exalted be He): ﴾Verily, We have given you (O Muhammad صلى الله عليه وسلم) a manifest victory.﴿ ﴾That Allâh may forgive you your sins of the past and the future﴿ [Surah Al-Fath, 48:1-2] and before Allah (Exalted be He) had informed him (peace be upon him) that he would be of the inhabitants of Jannah (Paradise).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Attributing blessings to nature

The first question of Fatwa no. 8886

Q1: A bottled water company wrote a strange sentence on a roadside advertising billboard. It says: "There are still some gifts granted by nature in our world," and beside it is a picture of flowing water from somewhere. I told them that this is not permissible according to the Shari`ah (Islamic Law), because it is Allah (Glorified and Exalted be He) Who gives us the gift of water, and not nature as the communists say - may Allah destroy them. And what is this nature that they claim has the ability to give water or prevent it? However, they argued that the words are metaphoric, in the same way as you would say: "The prince built the city." So what is ruling

on this sentence? Please, explain this to us, as people see this by day and night, and some of them might think that there is nothing wrong with it, and this may be dangerous for their `Aqidah (creed). May Allah (Glorified and Exalted be He) help Muslims understand their religion well, and have a correct `Aqidah in which there is no doubt.

A: It is not permissible to say this sentence: "There are still some natural gifts in our world," or to write it, even if it is claimed to be metaphorical, because it causes confusion. It makes the heart content with what atheists believe in, as there are many Kafirs (disbelievers) who still deny the existence of Allah, and attribute all incidents, good and evil, to other than Him. Therefore, Muslims should protect their tongues and pens to safeguard themselves from using slogans and expressions used frequently by the atheists in their speech, and to be inwardly and outwardly safe from traces of Shirk (associating others in worship with Allah). It is obligatory on them to accept your advice, and not to be reluctant in correcting their mistake. They should not make excuses to justify their attitude. The truth has more right to be followed, and as the predecessors "Beware of what you have to apologize for."

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Ruling on saying: "Allah knows" or "Allah forbid!"

The First Question from Fatwa no. (10751):

Q1: What is the Islamic ruling in your opinion on saying these phrases: "Allah knows that...," "Allah forbid!" "Allah's Will," and "Allah and His Messenger know best"?

A: There is no harm in saying "Allah knows that..." if the person is saying the truth. There is also no harm in saying "Allah forbid!" if it is said to seek the removal of something that is causing harm. Saying "Allah's Will" is also permissible if it is intended to attribute anything that befalls a person, whether it is illness, poverty, or the like, to Allah's Universal Will and Predestination. As for saying "Allah and His Messenger know best," this was permissible during the lifetime of the Messenger (peace be upon him), but after his death, we should say "Allah knows best," because the Messenger (peace be upon him) does not know what is happening after his death.

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Protecting your limbs from committing sins

Most Sinful: The Eye or the Mouth

Third question of Fatwa No. 4971

Q 3: What is the most sinful; the eye or the mouth?

A: The sins committed by peoples mouths may be more grievous than the sins committed by their eyes. A person may commit Shirk (associating others in worship with Allah), which is the ever grievous sin whereby Allah is disobeyed, with the person's tongue. Moreover, one may also say with his tongue what he does not know with regard to Allah and other major sins. It was authentically reported that the Messenger of Allah (peace be upon him) (was asked about indulgence which will admit a man to Hell (Fire) and he answered: The tongue and the genitals.) Therefore, we come to know that the mouth is more grievous than the eye.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 2; Page No. 167)

Only Allah knows the Ghayb

(Part No. 2; Page No. 168)

Whether the Messenger had knowledge of the Ghayb

The First and Sixth Questions from Fatwa no. (189):

Q1: Did the Prophet (peace be upon him) know the Ghayb (Unseen) in the same way he knew about what was happening in the present?

A: The basic rule concerning matters related to the Ghayb is that they are known only to Allah. He (Exalted be He) says: ﴾And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴿ Allah (Exalted be He) also says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴿ However, Allah (Exalted be He) informed those He chose from among His Messengers of some matters related to the Ghayb. Allah (Exalted be He) says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ Allah (Exalted be He) also says:

(Part No. 2; Page No. 169)

﴾Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."﴿ It is confirmed in a long Hadith reported on the authority of ﴾Um Al-`Ala' that she said, "When `Uthman ibn Mazh`un died, we covered him with his clothes. The Messenger of Allah (peace be upon him) then came to us and I said (addressing the deceased), 'O Abu Al-Sa'ib! I bear witness that Allah (may He be Glorified and Exalted) has honored you.' The Messenger of Allah (peace be upon him) said, 'How do you know that Allah has honored him?' I replied, 'I do not know. May my father and mother be sacrificed for you, O Messenger of Allah!' The Messenger (peace be upon him) said, 'As for him, the certainly from his Lord (death) has overtaken him, and I hope all good for him. By Allah! Although I am the Messenger of Allah, yet I do not know what He (Allah) will do with me.' I said, 'By Allah! I will never assert the piety of anyone after him.'"﴿ Related by Ahmad and Al-Bukhary in his Sahih [Book of Authentic

Hadith], Kitab Al-Jana'iz [Book of Funerals]. In another narration from Al-Bukhary [the Prophet (peace be upon him) said,] (I do not know, although I am the Messenger of Allah, what He will do with him.)

It is reported in many Hadith that Allah informed the Prophet (peace be upon him) of the end of some of his Sahabah (Companions), and gave them the good news that they would be admitted into Jannah (Paradise). It is also reported on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) in Al-Bukhary and Muslim that Jibril (Gabriel) asked the Prophet (peace be upon him) about the Hour, and he replied, (The one being asked about it does not know more than the one asking.) He then just told Jibril about its signs. This signifies that he (peace be upon him) only knew what Allah informed him of the Ghayb, which He conveyed when necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 6: Categories of the Ghayb (the Unseen); did Prophet Muhammad (peace be upon him) know Al-ghayb? Was his knowledge in this regard comprehensive or partial?

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A: There are categories of Ghayb that no one knows except Allah whether he is an angel who is near Allah or a messenger, like determining the time when the creatures will be raised before Allah for reckoning. Nobody knows the time of the Day of Judgment. Allah (Exalted be He) says: ﴾They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."﴿ Allah (Exalted be He) also says: ﴾People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!"﴿ and: ﴾They ask you (O Muhammad صلى الله عليه وسلم) about the Hour - when will be its appointed time?﴿ ﴾You have no knowledge to say anything about it.﴿ ﴾To your Lord belongs (the knowledge of) the term thereof?﴿ ﴾You (O Muhammad صلى الله عليه وسلم) are only a warner for those who fear it,﴿ Al-Bukhari and Muslim reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) the long well-known Hadith: ﴾Jabriel asked the Prophet (peace be upon him) about the Hour and he (peace be upon him) replied: The one who is asked about it is no better informed than the inquirer.﴿ Then the Prophet (peace be upon him) told him about its signs.

Allah (Exalted be He) informed his Prophet about some of the matters of Ghayb that would happen in the future, and therefore these matters became a miracle for the Prophet and one of the signs that Allah gave his Messenger (peace be upon him). This aspect is included in the saying of Allah (Exalted be He): ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴿ , and in His saying: ﴾Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He wills.﴿

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Therefore, it becomes evident that the Prophet (peace be upon him) was not comprehensively acquainted with the Ghayb. He knew some matters of the Ghayb that Allah informed him of. The Prophet (peace be upon him) in this regard was like his fellow prophets. We are only using this example to clarify our point.

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Allah Alone knows what is in the wombs

First question of Fatwa No. 1552

Q 1: In the Al-`Arabi Magazine, issue No. 205, dated December 1975, p.45, a question and answer article states that the man is the one who determines the gender of a fetus. What is the legal decision on this? Does any being other than Allah know Ghayb (the Unseen)?

A: First: It is Allah Alone (Glorified and Exalted be He) Who fashions fetuses in wombs as He wills; males or females, complete or defective, etc. None but Allah (Exalted be He) can do this. Allah (Exalted be He) says: ﴾He it is Who shapes you in the wombs as He wills. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴿

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Also Allah (Exalted be He) says: ﴾To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴿ ﴾Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴿ Allah (Exalted be He) says that He Alone has the kingdom of heaven and earth and creates whatever He wills. He shapes fetuses in wombs and makes them males or females, complete or defective, beautiful or ugly etc. None can do this but Allah Who has no partner. The claim that husbands, doctors, or philosophers can determine the gender of a fetus, is sheer falsehood. What a husband can do, is to be keen on having sexual intercourse at a time when fertilization is more likely to happen with hope that the wife will become pregnant. This hope may be achieved if Allah wills. But it may not be achieved either due to any prevention, e.g. abnormal level of pus cells in the semen, sterility, or any other affliction as Allah may will. The law of causality is only effective if Allah wills it not by itself. In fact, fertilization is a natural act taken as a means to pregnancy but a person can only make but the outcome, the planning, and the determination remain with Allah's Will Alone. Whoever examines people's statements and deeds finds their vain exaggeration, false claims, and lies in words and actions due to their ignorance and excessive exaggeration of the findings of

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modern sciences exceeding the limits of reliance on reasons. A wise person would distinguish between compelling things that take place by Allah's Will Alone and things divinely determined to take place at man's hand.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Five keys to the Ghayb

The Fifth Question of Fatwa no. 4910

Q5: Allah (Exalted be He) says in His Book: (Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).) **This Ayah (Qur'anic verse) contains these Words of Allah's:** (and knows that which is in the wombs.) **My friend and I had a long discussion about this Ayah. He told me that modern science and the doctors can now know what is inside women's wombs; whether they are carrying a boy or a girl, through ultrasound. I told him that Allah (Glorified be He) says:** (and knows that which is in the wombs.) **Does the Ayah mean that science has not discovered what is inside the wombs or there is another Tafsir (explanation/exegesis of the meanings of the Qur'an) for the Ayah?**

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A: It is authentically reported in the Sahih (authentic) Hadith that the five keys to the Ghayb (Unseen) are only known to Allah, and they are mentioned in this Ayah, which is the subject of this question. It is related by Al-Bukhari on the authority of `Abdullah ibn `Umar (may Allah be pleased by them) that the Messenger of Allah (peace be upon him) said, (There are five keys to the Ghayb and they are known only to Allah:) (Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).) In another narration on the authority of Ibn `Umar (may Allah be pleased with them) who said that the Messenger of Allah (peace be upon him) said, (There are five keys to the Ghayb and then recited: (Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.)) (Related by Imam Ahmad on the authority of Ibn `Umar and Ibn Mas`ud with the same meaning). This Hadith was also related with another chain of narration that supports the meaning of the Ayah. The meaning of the Ayah is that Allah (Exalted be He) Alone possesses the knowledge of the Hour, so no one is able to disclose its time but Him. Neither a close Angel nor a sent prophet knows its time, although Allah has given them knowledge of its signs, and none other than Allah knows when and where the rain will fall. The experts may know roughly when and where it will come when the signs exist and the causes are known, mixed with a bit of conjecture, and sometimes they are wrong. Allah (Glorified be He) has distinguished Himself with the knowledge of what is in the wombs, regarding the genesis of the fetus or lack of it, its growth, the length of time it takes to reach term or miscarriage, its survival or death, its soundness or whether an illness will affect it unexpectedly.

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All this He knows without acquiring knowledge from any other source or depending upon symptoms

or tests. He knows what it will be before it is born and before the presence of the causal factors. The One who created the causal factors has knowledge that is never wrong and it is always of what actually happens in reality. He is Allah (may He be Praised). Human beings may know some of the condition of what is in the wombs, e.g. whether it will be a boy or a girl, its health and sickness, the nearness of the delivery time or potential for miscarriage before term, but these things are known through having Allah's Help to discover the reasons for them. They can only discover them through means such as ultrasound, not by their own knowledge nor without the presence of the causal factors after Allah has commanded the Angel to fashion the fetus. However, they do not have a comprehensive picture of everything that is happening in a womb; they only know the general conditions and with a probability of error. No one knows what they will acquire tomorrow in relation to matters relating to the Din (religion) or worldly affairs; this again is knowledge that is exclusive to Allah. People may anticipate their acquisitions or losses in general terms. This gives them hope and courage to continue, or makes them fearful to continue depending upon the signs and surrounding circumstances, but all of this is not sure knowledge. Also, no one knows where they will die; on land or sea, in their own country or elsewhere. The knowledge of that is owned by Allah Alone, because He (Glorified be He) has full knowledge that encompasses all matters, whether they are public, unseen, apparent or hidden.

To sum up, Allah's Knowledge comes from Himself and is not obtained from others. It does not depend on causal factors or tests; He knows what is and what will be. His Knowledge is not contaminated with ambiguity. It does not make errors and it encompasses all

creatures in detail, great and small, unlike that of others. May Allah help us all!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. 5113

Q 2: When we tell our brothers that it is only Allah Who has knowledge of the Ghayb (Unseen) and that no messenger or angel knows it, they say that the Messenger of Allah (peace be upon him) knew the Ghayb and that the Qur'an which he was sent with is Ghayb. They take Allah's statement: ("(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).") (Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)) **as evidence. They also claim that the Messenger (peace be upon him) was among those whom Allah chose to inform of the Ghayb. What is Your Honor's opinion? Is it permissible to say that the Messenger knew the Ghayb based on the previous Ayah? We hope that Your Honor will respond to this question.**

A: The knowledge of the Ghayb belongs to Allah (Exalted be He) Alone, for His statement, (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh") and: (Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me.)

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Allah (Glorified be He) informs whoever He wills among His servants such as, angels, prophets and messengers of whatever He wills of the Ghayb. Allah (Exalted be He) states: ("(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).") (Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.) This includes the revelations and the Qur'an which Allah has sent down to His Messenger Muhammad (peace be upon him). Likewise, with regard to all His prophets and messengers, their knowledge of Ghayb was from Allah and not from themselves. These Ayahs do not indicate that Allah (Exalted be He) informed them of all things unseen, rather He gave them access to what He willed of the Ghayb.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Causes of disagreement among scholars

Third question of Fatwa No. 7443

Q 3: Why did the four Imams disagree on some legal matters? Did the Messenger of Allah (peace be upon him) know that these Imams would come after him?

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A: We do not know whether the Messenger of Allah (peace be upon him) knew that the four Imams would come after him or not. This is because the Prophet (peace be upon him) did not know the Ghayb (the unseen), but knew only what Allah informed him. The causes behind dispute among scholars are many. One of the reasons is that not every one of them encompasses all knowledge. One of them may be acquainted with what is unknown to the other. One may also derive something from the texts through his understanding which was not derived by others in the absence of clear evidence. Ibn Taymiyyah (may Allah be Merciful with him) has pointed out this point in his book Raf' Al-Malam. If you return to this book, you will find the issue in detail.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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What is the legal ruling on consulting soothsayers who claim the knowledge of the Unseen?

Fourth question of Fatwa No. 3552

Q 4: What is the legal ruling on consulting soothsayers who claim knowledge of Ghayb (the Unseen)? What about those who hold back from taking action against them?

A: Knowledge of the Ghayb is exclusive to Allah Alone. Whoever claims to possess it is certainly assuming the acquisition of a Divine attribute that Allah (Glorified and Exalted be He) Alone possesses, and is making himself a rival with Allah. However, Allah may reveal as much as He wills of the Ghayb to

(Part No. 2; Page No. 179)

whom of His Messengers He has chosen. Allah (Exalted be He) says: ﴿And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.﴾ Allah (Exalted be He) also says: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴾ Allah (Exalted be He) also says: ﴿"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴾ These Qur'anic Ayahs (verses) indicate that Allah (Exalted be He) Alone possesses the knowledge of the Ghayb (Unseen). Exceptions are made for the messengers of Allah to whom He had revealed some knowledge of Ghayb through Divine revelation. Serving as a clear-cut proof of their Prophethood. This knowledge was bestowed upon them by way of miracle. Soothsayers, fortune-tellers, palmists, shell-diviners and the like who claim the knowledge of the Ghayb are not granted such knowledge, since they are not among Allah's chosen messengers. These categories of people are Kafirs (disbelievers), for they invent falsehood about Allah through their false intuition, guesswork, and fabricated lies.

It is thus forbidden to go to such disbelieving people. Action should also be taken against them as well as those who visit them. It is the due responsibility of scholars to elucidate the truth of those people to all Muslims to fulfill the pledge, escape the blame, and guide the Muslim Ummah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Claiming the knowledge of the Unseen

First question of Fatwa no. 8071

Q 1: We have a woman whom people call "the Unseen claimer", if this is due to her claiming the knowledge of the Unseen, then what is the ruling?

A: Claiming the knowledge of the unseen is Kufr (disbelief). Allah (Exalted be He) says: (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh") This woman must change her name to something more acceptable, such as Fatimah, `Aishah, and the like until she is no longer known for claiming the Unseen. Moreover, she should repent sincerely to Allah for claiming the knowledge of the Unseen and practicing forbidden soothsaying and fortune-telling. However, if this woman refuses to repent, then the matter is up to the ruler to punish her and warn people of her deeds and of believing her.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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No one knows the time of the Hour (the Day of Judgment) except Allah

Second question of Fatwa No. 7350

Q 2: We heard some scholars say that there is a narration that says: "After more than fourteen centuries, there will be the time of the Hour." Is this narration true? Taking into consideration that about fourteen centuries have passed and nothing has happened.

A: No one knows exactly the time of the Hour except Allah (Exalted be He). There is no authentic Hadith that denotes the authenticity of what is mentioned by those whom you have mentioned in the question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Does a Waliy know Ghayb (The Unseen)?

The first question of Fatwa No. 3502

Q 1: Allah (Exalted be He) states: ("(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).") (Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)) **Can a Waliy of the messenger's Ummah (community) succeed him in knowing the Ghayb (Unseen)?**

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A: Allah (Glorified be He) has decreed that the knowledge of the Ghayb is exclusively His, for He states: (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh") He has not excluded any one except his messengers (from mankind) whom He has chosen, at that time. He (Exalted be He) informs him (the messenger) of whatever He wishes of the Ghayb. Allah (Exalted be He) states: ("(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).") (Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.)

Therefore, whoever claims amongst the communities of prophets and messengers to know Ghayb, is a liar.

Moreover, whoever claims that any of the Awliya' (pious people) or righteous who follow the creed and teachings of messengers has knowledge of Ghayb, will be a liar in error. This violates the Qur'an and what has been authentically reported from the Prophet (peace be upon him) in Hadiths which indicate that Allah Alone has knowledge of the Ghayb.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 2; Page No. 183)

Everything on earth will perish

(Part No. 2; Page No. 184)

The Jinn and death

The Fifth Question of Fatwa no. (3534):

Q5: Students ask embarrassing questions to which I cannot give convincing answers. One of these questions was: "Do the Jinn (creatures created from fire) die and get buried like humans?" another was "Are they included in the Hadith in which the Messenger (peace be upon him) said, (The ages of my Ummah (nation) are between sixty and seventy.) **"?**

A: Indeed, the Jinn die in the same way as humans do, due to the general meaning of these Words of Allah (Exalted be He): (Everyone shall taste death.) As for assessing the ages of the Jinn, it appears that they are included in the Hadith mentioned above, because they are part of the Ummah to which the message of Prophet Muhammad (peace be upon him) is sent, according to the general meaning of these Words of Allah: (And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.) (They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).) (O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)) (And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliyâ' (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.)

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Allah (Exalted be He) also says: (Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)!) ('It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Do the angels entrusted to a person die at his death?

First question of Fatwa No. 41

Q 1: When a man dies, what happens to the angels entrusted with recording his deeds during his life (i.e. Raqib and `Atid); do they die?

A: Indeed, the angels lives and affairs are of the unseen matters that cannot be revealed

except through authentically reported narrations. We have no religious texts about the death or life of the angles or what happens to them after the death of the humans. They are appointed to record the deeds, good or evil. Allah Alone knows these unseen affairs of angels. Besides, the answer to this question is unrelated to the issues of `Aqidah (creed) that a Muslim needs to know. No acts of worship are based upon knowing the answer of such a question and asking about it is not the concern of believers. Therefore, we advise the questioner not to ask about things that do not concern him and to ask instead, as much as he wishes, about things that will benefit him and Muslims in this world and in the Hereafter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Seeing Allah in the life of this world

Can humans see Allah during their life of this world?

The first question of Fatwa No. 2450

Q 1: When the Messenger of Allah (peace be upon him) was taken on the Night Journey to Bayt Al-Maqdis (Jerusalem) then ascended to the seven heavens to the Sidrah (Lote Tree), as mentioned in Tafsir Al-Sawy `ala Al-Jalalayn, did he see Allah (Glorified and Exalted be He) during this Night Journey?

A: According to the belief of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) which is based on texts of the Shari`ah, Muhammad (peace be upon him) did not see his Lord. When the Prophet (peace be upon him) was asked about this he replied: ﴾I saw Light.﴿ and in another narration: ﴾Light, how could I see Him.﴿ Related by Muslim in his Sahih (authentic) book. The Prophet (peace be upon him) also stated: ﴾None of you shall see his Lord until he dies.﴿ Related by Muslim.

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Second question of Fatwa No. 1619

Q 2: Is it possible to see Allah in this world overtly?

A: This issue is one of the issues that are based upon Tawqif (bound by a religious text and not amenable to personal opinion). No one is allowed to allege it without an authentic proof that can be cited as evidence.

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The Qur'an denotes that Musa (Moses) did not see his Lord. When Musa asked his Lord to see Him, He (Exalted be He) answered him saying: ﴾You cannot see Me﴿ The authentic Sunnah denoted that the Prophet Muhammad (peace be upon him) did not see his Lord with his eyes. It was reported in the Sahih of Muslim that Masruq said: ﴾I was resting (at the house of) `Aisha when she said: O Abu 'Aisha, there are three things, and he who affirms even one of them has fabricated the greatest lie against Allah. I asked what they were. She said: He who presumes that Muhammad (peace be upon him) saw his Lord (with his ocular vision) has fabricated the greatest lie against Allah. I was reclining but then sat up and said: O Mother of Believers, wait and do not be hasteful. Has Allah (may He be Exalted) not said: ﴾And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).﴿ and ﴾And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).﴿ She said: I was the first of this Ummah to ask Allah's Messenger (peace be upon him) about it. And he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer). I saw him descending from the heaven and filling (the space) between the sky and the earth with the greatness of his bodily structure. She asked: Have you not heard Allah saying: ﴾No vision can grasp Him, but He grasps all vision. He is Al-Latîf (the Most Subtle and Courteous), Well-Acquainted with all things.﴿ She (i.e. 'Aisha) further asked: Have you not heard that, verily, Allah says: ﴾It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger﴿ until His saying: ﴾Verily, He is Most High, Most Wise.﴿ ...﴿

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It was reported in Sahih Muslim on the authority of Abu Dhar that he asked the Prophet (peace be upon him): "Did you see your Lord?" He said: ﴾"I saw Light."﴿ In another narration, the Prophet said: ﴾"Light, how could I see Him."﴿ It was reported also in Sahih Muslim that the Prophet (peace be upon him) said: ﴾"None of you shall see his Lord until he dies."﴿

Sheikh-ul-Islam Ibn Taymiyyah said: "The Imams of Muslims have agreed that no believer is liable to see Allah with his eyes in this world. They did not disagree except in the case of the Prophet (peace be upon him). However, the majority of scholars agreed that the Prophet (peace be upon him) did not see Him with his eyes in this world. Authentic narrations reported from the Prophet (peace be upon him), the Companions and the Imams of Muslims have confirmed this viewpoint.

It was not authentically reported that Ibn `Abbas, Imam Ahmad and the like said that the Prophet

(peace be upon him) saw his Lord with his eyes. What was authentically reported from them was the sight in general or confining the sight to that of the heart. There is nothing in the Hadiths of Mi'raj (Ascension to the heavens) that denotes that he saw Allah with his eyes. The Prophet (peace be upon him) said: ("My Lord has come to me in the most-handsome shape I have ever seen.")

This Hadith was reported by Al-Tirmidhy and others. This Hadith was reported when the Prophet (peace be upon him) was in Madinah. This Hadith was interpreted that the Prophet (peace be upon him) saw his Lord in a dream.

There is also the Hadith of Um Al-Tufayl, the Hadith of Ibn `Abbas and others that contain seeing Allah. These Hadiths were reported from the Prophet (peace be upon him) while he was in Madinah just as they were explained by other Hadiths.

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The Mi`raj (Ascension to Heaven) was at Makkah as Allah (Exalted be He) says: (Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem)) Allah also said to Musa: (You cannot see Me) Seeing Allah is greater than revealing a book from the heavens. Allah (Exalted be He) says: (The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public,") Whoever alleges that he saw his Lord, it is as if he alleges that he is better than Musa ibn `Imran. This allegation is greater in evil than the allegation of those who falsely allege that Allah has revealed a book from the heaven upon them. The Companions, predecessors and Imams of Muslims believe that Allah will be seen in the Hereafter only and no one will see Him in this world except in a dream. Hearts in this case will find spiritual unveilings and sights that suit their status. Some people may have strong spiritual unveilings to the extent that they think that they saw their Lord with their eyes. But this is not true. Hearts unveilings or spiritual unveilings occur according the degree of the servant's belief in his Lord.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Did the Messenger of Allah (peace be upon him) see His Lord on the night of Isra'?

Twenty fourth question of Fatwa No. 5611

Q 24: Did Muhammad see His Lord (Exalted be He) on the night of Isra' (Night Journey)?

A: Our Prophet (peace be upon him) did not see His Lord in the worldly life according the most correct opinion of the scholars in this regard, but he did see Jibril (Gabriel) in his true form standing in the horizon. This is what is meant by the saying of Allah (Exalted be He): ﴾He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]﴿ ﴾One free from any defect in body and mind then he (Jibrîl - Gabriel in his real shape as created by Allah) rose and became stable.﴿ ﴾While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (Tafsir Ibn Kathir)﴿ ﴾Then he [Jibrîl (Gabriel)] approached and came closer,﴿ ﴾And was at a distance of two bows' length or (even) nearer.﴿ ﴾So (Allâh) revealed to His slave [Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel) عليه السلام] whatever He revealed.﴿ ﴾The (Prophet's) heart lied not in what he (Muhammad صلى الله عليه وسلم) saw.﴿ ﴾Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the Mi'râj: (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)]﴿ ﴾And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).﴿ ﴾Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).﴿ ﴾Near it is the Paradise of Abode.﴿ ﴾When that covered the lote-tree which did cover it!﴿ ﴾The sight (of Prophet Muhammad صلى الله عليه وسلم) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Curing obsession and inner thoughts

Curing obsession and Satan's plots

Fatwa No. 6506

Q: I am a Muslim youth who has recently adopted the religious acts and behaviors. I suffer from many setbacks due to insinuating whispers of Satan, and the more I get rid of one, the more I become a victim of another. After I managed to take one step forward in my faith, I realized how I am better than others in matters of adhering to religious teachings. However, I began to suddenly feel that they precede me in their commitment and obedience to Allah. Moreover, I found myself going all the way back in terms of my adherence to religious duties which I strived hard to maintain. Truly, I resist my insinuating self and such devilish whispers by all possible means, but to my agony, no one feels the inward pain that tears me apart, or even knows all the false thoughts that Satan tempts me with. This kind of relentless obsession stays with me in every step, and everywhere; in the Masjid (mosque), in the street, even at home and school. Is there anyone whom Allah might make him a reason for helping me against this obsession?

A: We advise you to get rid of these obsessions as much as you can and

recite Qur'an more frequently, do good deeds, turn to Allah and seek refuge in Him, supplicate to Him in du`a', hoping that He may ward off these whispers and save you from the traps of Satan, and make you steadfast in adhering to the Truth. The fate of all creatures of Allah, humans and Jinn, is in His hand, and He directs them as He wills. Furthermore, I warn you against self-admiration and showing off after doing acts of worship or good deeds and behaving in a religious manner, for you should not compare what you do to that of whoever is inferior to you in terms of obedience. This may make you think highly of yourself, and it may be a means leading to deceleration in offering good deeds, and discourge your will to do good deeds. However, you should look to those who are more superior than you in terms of adhering to the Book of Allah, and the Sunnah of His Messenger (peace be upon him), and their steadfastness in that regard. In this way, you will be keen to do good deeds more frequently, seek the forgiveness and mercy of Allah, and aspire to the highest ranks and enduring bless in the Hereafter. May Allah make you steadfast in following the Truth, and guide you to the right path, and ward off these whispers.

Also we advise you to read the book entitled Talbis Iblis by Abu Al-Farag ibn Al-Gawzy, for he detailed this issue in this book, may Allah make this book beneficial to you!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Treatment of Riya' (Showing-off)

Twelfth question of Fatwa No. 8691

Q 12: I intend to pray, fast, recite the Qur'an and strive hard to implement the obligations of the Qur'an and Sunnah, but sometimes I feel I am doing this to gain people's admiration, so I quit doing some good deeds out of fear. How can I get rid of this feeling?

A: You have to carry out the rituals of Islam in obedience to Allah's orders and seeking reward from Him. Do not pay attention to the obsessions which tell you that your deeds are considered Riya', and try to overcome this feeling as much as you can.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa No. 7349

Q 1: I am a nineteen-year-old man. Praise be to Allah, I offer Salah (Prayer) congregationally at the Masjid (mosque), even Fajr (Dawn) Prayer. Sometimes, I pronounce the Adhan (call to Prayer), and I have memorized six parts of the Qur'an. However, there is something which bothers me; when I sit alone

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in my room, or when I sleep, I imagine that I have traveled to London and committed Zina (illegal sexual intercourse outside marriage) there with immoral girls. Am I considered to be a sinner?

This does not affect me to the extent of masturbation, except rarely. However, I am afraid that the Hadith which implies that if a person's Salah does not prohibit them from committing evil, Allah will not accept them, applies to me.

A: First: A Muslim is not accountable for obsessions and self-talk, as it is authentically reported that the Messenger of Allah (peace be upon him) said: ﴿Allah forgave my people the evil promptings which arise within their hearts, as long as they do not speak about them or act upon them.﴾ **Second:** Masturbation is Haram (prohibited).

Third: The Hadith you have mentioned is Da'if (weak), but its meaning is attributed to some of the Sahabah (Companions of the Prophet) and Tabi'un (Followers) may Allah be pleased with them. As long as you do not commit sins, please do not bother yourself with such obsessions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Treatment of the Whispering of Satan while Offering Salah (Prayer)

Twelfth and thirteenth questions of Fatwa No. 7484

Q 12: How can I get rid of the whispering of Satan during Salah?

A: Do not follow the whispering of Satan in Salah, but ignore it and busy yourself with contemplating the Qur'an you are reciting and the greatness of Allah while pronouncing Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]") and Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") while standing, bowing, prostrating, sitting to pronounce Tashahhud (sitting to invoke Allah's peace upon the Prophet) and all the sayings and deeds of Salah. You should seek refuge with Allah from Satan three times while spitting to your left side.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Q 13: When I do a good deed, I find a devilish insinuation for fame and being praised by people. However, I remember Allah quickly and seek refuge with Him from Riya' (showing-off) until this insinuation goes away. Does Allah hold me accountable for such involuntary insinuations? Is this due to lack of Iman (faith)? What shall I do?

A: If the case is as you have mentioned; that you have insinuations, dismiss them as soon as possible, and seek refuge with Allah from them and from the evil of Satan, we hope that Allah

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forgives you, has mercy upon you, grants us all sincerity in words, and protect us from the deception and whispers of Satan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 7654

Q: I hope you will read my letter in its entirety so that you can understand my following inquiries: When is a person considered as an apostate - we seek refuge in Allah (from this)? My question may appear strange, but it confuses me a lot. Sometimes I have insinuations that give me a feeling that some of my actions denote apostasy, I seek refuge in Allah (from this). I would like to inform you that my heart is at rest with Iman (Faith), Praise be to Allah, but as I have mentioned I have doubts regarding every act I do even before I do it. For example, if I speak with one or more persons; before uttering a word, I have doubts that what I will say may be a statement of Kufr (disbelief), I seek refuge in Allah. Thus, I become hesitant and begin to stutter. Sometimes, I continue to talk and do not have the chance to reconsider whether to utter a word or not; I find myself making statements involuntarily without intending Kufr, I seek refuge in Allah.

Thereafter, I am attacked by thoughts as to whether or not I have become an apostate because of this. Some of the things that reinforce my insinuations are that people I talk to always stare at me expecting me to continue (talking). I find this a very weak excuse and so my doubts keep growing. In spite of this, I feel I will never abandon this religion, regardless of the punishment that might be inflicted upon me; but I cannot understand what happens to me while I am talking. It is such an odd and painful feeling that I sometimes cannot sleep. When I try to ignore it, I cannot, and the thoughts return. Should I bathe as one does upon first embracing Islam. Will my prayers not be valid unless I bathe? Will all my previous good deeds be nullified like an apostate person? Should I perform Hajj again, for instance? Also, I sometimes feel angry and stressed when I find myself directed toward certain thoughts - I cannot mention them - but quickly I manage to control myself and try to get rid of these thoughts. Is this considered Kufr, I seek refuge in Allah?

I would also like to say that I read a Hadith that implies that if a Muslim charges his Muslim brother with Kufr, it will fall upon one of them. Does this mean that when a Muslim charges another with Kufr, he himself is a Kafir (disbeliever), i.e. an apostate? What if I feel that someone is Kafir without declaring it? Is believing in superstitions - such as believing in the

unluckiness of the number 13 or believing in a bad omen from throwing nails on the ground - considered Kufr, given that the one who does this is a Muslim and believes in what Muhammad (peace be upon him) has come with? And if the person repents from this and no longer believes in them (superstitions), will his case be the same as one who enters Islam? In other words, should he or she bathe? A further question: Are doubts and insinuations in oneself considered a sin no matter how far they have gone? Given that I sometimes spend a long time trying to ward them (insinuations) off, I will not elaborate any further. To sum up, When is a person considered apostate?

I do not want to ask how an apostate be recognized, rather I would like to know how apostasy can be recognized in oneself? I seek refuge in Allah (from this). Does an apostate take the same ruling as a Kafir with regard to bathing when entering Islam, even if he has had sexual intercourse or a wet dream during the period of apostasy? One more question: Hajj is an obligation that is performed once in lifetime, except in case of apostasy (I seek refuge in Allah from this), are there other cases where a Muslim is obliged to perform Hajj again?

A: First: There are many reasons that make one's religion null and void. They are explained by scholars in their discussion of the ruling on an apostate. If someone leaves Islam and then re-embraces it, their good deeds performed while being a Muslim will not be annulled. For Allah (Exalted be He) states: ﴾And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴿

Thus, Allah (Glorified be He) stipulates that one must die as a disbeliever in order for one's deeds to be rendered fruitless. **Second:** A Muslim will not be punished for such Satanic psychological notions and insinuations that do not nullify one's religion, especially if he has sound beliefs, for the Prophet (peace be upon him) states: ﴾Allah has forgiven for my Ummah (Community) the evil thoughts that occur to their minds.﴿ Related by Imams Al-Bukhari and Muslim. **Third:** You should ward off these evil insinuations and seek refuge in Allah from them. You should also say: I believe in Allah and His Messengers. Maintain remembrance of Allah, recite Qur'an and be among righteous people. Furthermore, you should visit a psychiatrist, fear Allah as much as you can, and turn to Him for all that inflicts you. You should supplicate to Allah to relieve you from hardship. Allah (Exalted be He) states: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿ We ask Allah to grant you a speedy recovery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fifth question of Fatwa No. 7811

Q 5: Is there any authentic Du`a' (supplication) reported from the Prophet (peace be upon him) regarding people who suffer from devilish whisperings, obsessions, and impatience?

A: Such people should mention Allah frequently and seek refuge with Him from Satan. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Satan comes to one of you and says, 'Who created so-and-so? 'till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts.) In another version narrated by Muslim: ("So, when he inspires such a question, say: 'I truly believe in Allah'".) Muslim also narrated on the authority of `Uthman ibn Abu Al-`As (may Allah be pleased with him) who went to the Prophet (peace be upon him) and said: (O Messenger of Allah, Satan confounds my prayer. He (peace be upon him) said: That is a devil called Khanzab. When you feel his illusory acts, spit thrice at your left and seek refuge with Allah from the devil thrice. `Uthman said: When I did that, Allah dispelled from me what I felt.)

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Devilish Whispering

Fatwa No. 8440

Q: I have some Christian friends and I have invited them to profess Islam. They agreed to profess Islam provided that I answer their questions. They admit that Allah (Exalted be He) is the Creator of heavens, earth, and whatever is between them and the Creator of everything. Their questions are: What is Allah composed of? How is He composed? Who created Him?

When they asked me these questions, I was embarrassed as I could not answer their questions. I left them and did not meet them again.

I hope you will give me a Fatwa on this issue. What is the reply I may adopt to answer their questions without feeling embarrassment? May Allah reward you with the best!

A: These questions are whispers which the devil sends to his followers of humans and others to lead them astray from the Straight Path. Allah (may He be Praised and Exalted) is the First with no being before Him, the Last with no being after Him, the One with no peer, no father

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and no son, and there is not any equivalent to Him. It is authentically reported in Sahih Muslim and other books of Hadith, on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ("People will keep on asking you about knowledge, until they say this, 'Allah created us, who, then, created Allah?' Abu Hurayrah, who was taking hold of the hand of a man, said, 'Allah and His Messenger told the truth, two persons asked me this question and this is the third one.'") In another narration, he said, Allah's Messenger (peace be upon him) said: (They (the people) will constantly ask you, Abu Hurayrah, (about different things pertaining to religion) until they would say: Well, there is Allah, but after all who created Allah? Abu Hurayrah said: Once I was in the Masjid (mosque) when some Bedouins came there and said: O Abu Hurayrah: Well, there is Allah, but who created Allah? He said: I took hold of the pebbles in my fist and flung at them and remarked: Go away! Go away! My friend (the Prophet) told the truth.)

In addition, it is narrated in the two Sahih (authentic) Books (Al-Bukhari and Muslim) that Allah's Messenger (peace be upon him) said: (The Devil comes to one of you and says, 'Who created so-and-so?' till he says, 'Who created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts.) In another narration the Prophet (peace be upon him) said: ("People will keep on asking until it is said: 'Allah created the creation, who, then, created Allah?' Whoever encounters anything like that, let him say, 'I believe in Allah.'")

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Also Abu Dawud narrated the late narration and also narrated that the Prophet (peace be upon him) said: ﴾When they face that, let them say: "Allah is One; Allah is the Self-Sufficient Master; He has not begotten and He has not been begotten; and no one is equal to Him." Then, one should spit three times on his left side and seek refuge in Allah from the devil.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The path to sincerity

First question of Fatwa No. 8894

Q: These days, I live, not knowing what to do in order to be sincere to Allah; as achieving sincerity to Allah is not an easy matter. It is one of the obligatory acts; one of the Companions used to say, "How rare sincerity is!" What should one do to be sincere to Allah so that gaining knowledge and attaining the highest degrees and ranks will be solely for the sake of Allah? What should one do

in order to offer Salah (Prayer) while feeling the greatness of Allah (may He be Praised and Exalted). After I perform Salah, I do not feel that I have been standing before the Compeller of the heavens and the earth. I am afraid that I get angry when seeing evil out of zeal and not for the sake of Allah. This does not mean that I do good deeds to show off or to gain a good reputation. I would like Your Excellency to clarify this matter to me. I have discussed it with one of my fellow Muslim brothers. He told me that actions may not involve showing off and the intention to acquire reputation, yet still they lack sincerity. They may be done just because the person wants to do them. Sawm or Qiyam-ul-Layl (standing for optional Prayer at night), for example, may not be regarded for the sake of Allah, if the doer does not bring to his mind this objective while doing them.

A: You need to put much effort in order to attain the degree of full submission to Allah, by your heart and soul. Always make Allah's Pleasure and His reward the main objective behind your actions. Have a constant reminder of your meeting with Allah and the Hereafter. Fend off Satan's insinuations and plots, for he wants to keep you in constant trouble and fill you with doubts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Satan's Insinuations

The second question of Fatwa No. 9306

Q 2: I suffer from doubt and insinuations in my Salah (Prayers) and Sawm (Fasting). I always have this feeling, and sometimes I doubt Allah's existence and that Salah is worthless, etc. Are such insinuations a physical or psychological disease or a bad habit? Am I committing a sin? What will my condition be on the Day of Resurrection when I am brought to account before Allah? Is there a remedy in Islam for these doubts and insinuations?

A: Such doubts and insinuations are from Satan. You should ignore and pay no attention to them. Seek refuge in Allah from Satan and frequently say, "I believe in Allah and His messengers." This is the advice of the Prophet (peace be upon him) for whoever experiences such insinuations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 2; Page No. 209)

The Saved Sect

(Part No. 2; Page No. 210)

Ruling on political parties

The First, Second, and Third Questions of Fatwa no. 1674

Q1: What is the ruling on political and religious parties, such as the Hizb-ul-Tahrir and the Ikhwan-ul-Muslimin (the Muslim Brotherhood)?

A: It is not permissible for Muslims to divide into separate religious groups and parties, with members cursing and fighting each other. Allah not only forbids such factionalism, but censures those who introduce or follow them and threatens them with grievous punishment. Both Allah and His Messenger (peace be upon him) renounced this practice. Allah (Exalted be He) says: (And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves) And Allah (Exalted be He) also says: (And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.) He (Exalted be He) also says: (Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.) (Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger صلى الله عليه وسلم) shall have only the recompense of the like thereof, and they will not be wronged.)

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It is authentically reported that the Prophet (peace be upon him) said, ("Do not become Kafirs (disbelievers) after me, striking the necks (cutting the throats) of each other.") There are many Ayahs and Hadith that condemn factionalism in the Din (religious).

There is no harm, however, if the Muslim ruler organizes the Muslims and apportions activities to them to enable him to manage the duties he is responsible for, in terms of both the religious and worldly affairs of the Muslim community. In fact it is obligatory on every Muslim ruler to appoint people to different positions to carry out the various matters related to daily life and the Din (religion). So he may appoint a group to work in the field of the science of Hadith, its transmission, recording and differentiating between the Sahih (authentic) and Da`if (weak) narrations, etc. He may

also appoint another group to understand, record, and teach the texts of the Hadith, and a third group may be appointed to understand the grammar, vocabulary, and expressions used in the Arabic language, and to reveal its secrets. A fourth group may also be trained for Jihad (fighting in the Cause of Allah), defending the Muslim lands, achieving Islamic conquests, and overcoming the obstacles to the dissemination of Islam. A fifth group may be appointed in industrial and agricultural production, and trade, and so on.

These are considered to be the necessities of life, without which no nation can survive. Islam will only be protected and disseminated in this way; by everyone holding fast onto the Qur'an and the guidance of the Messenger of Allah (peace be upon him), his Rightly-Guided Caliphs, and the Salaf (righteous predecessors). Muslim groups should all unite with one goal, to co-operate for the success of Islam, to defend its frontiers, and effect all means that will lead to a happy and easy life. They should all

gather under the banner of Islam; following Allah's Straight Path and avoiding the paths of misguided and doomed sects. Allah (Exalted be He) says: ("And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2).")

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Q 3: Which is better; to work for the benefit of Islam through politics or through calling people to work according to the example of the Prophet (peace be upon him)?

A: It is your duty to work for Islam through calling the people to the Book of Allah and the Sunnah of the Prophet (peace be upon him) according to the methodology with which Allah guided and commanded the Prophet (peace be upon him) saying: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ And His saying: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿ The Prophet (peace be upon him) explained the way of Da`wah (calling to Islam) to Allah by his sayings, dictations and actions, when he said: ﴾Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) by his heart, and that is the least degree of Iman (Faith).﴿ Related by Ahmad, Muslim and the Compilers of the Sunan (Hadith compilations classified by jurisprudential themes). He (peace be upon him) said to Mu`adh when he dispatched him to Yemen :

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﴾You will soon find yourself in a community of the People of the Book, so first call them to testify that there is no god but Allah, and that I (Muhammad) am the Messenger of Allah; and if they accept this, tell them that Allah has enjoined upon them five Prayers during the day and night; and if they accept it, tell them that Allah has made Zakah obligatory upon them that it should be collected from the rich and distributed among the poor; and if they agree to it, do not pick up (as a share of Zakah) the best of their wealth. Beware of the supplication of the oppressed for there is no barrier between it and Allah.﴿ Related by Ahmad, Al-Bukhari, Muslim and the Compilers of the Sunan (Hadith compilations classified by jurisprudential themes). In the Hadith narrated on the authority of Sahl ibn Sa`d (may Allah be pleased with him) the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he gave him the command banner on the Day of Khaybar: ﴾Advance cautiously until you reach their open places; thereafter, invite them to Islam and inform them what is obligatory upon them from the Rights of Allah, for, by Allah, if Allah guides even one person through you that is better for you than possessing a whole lot of red camels.﴿ Related by Al-Bukhari and Muslim.

The Prophet (peace be upon him) sent to the kings of the neighboring kingdoms to call them to Islam and command them to worship Allah Alone. He mentioned in his dictations to the people of the Book: ﴾O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.﴿

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He promised them with double reward if they respond to his call and warned them against the bad end of their sins and the sins of their nations if they refused. Moreover, He (peace be upon him) called to Islam by his actions. He was a perfect example in Tawhid (belief in the Oneness of Allah) and worship. He was at the highest moral standards through his biography and in dealing with the people where he was never upset or vengeful for himself but he used to get angry if the boundaries of Allah were violated. He was as Allah described him in His Glorious Book: ﴿for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.﴾ And in His saying: ﴿And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.﴾ Along with other examples of his explanation to the methodology of Da`wah by sayings, dictations and actions. This is the policy of the guided, wise and merciful call depicted by the Prophet (peace be upon him). The Du`ah (callers to Islam) of the Islamic groups should follow its way; the way of wisdom and good preaching and arguing in a better way and to address everyone by their status and address each one with what they understand, perhaps Allah grants victory to His religion through them. He may direct their arrows to the chests of their enemies not to their brethren for He is the One Who responds to supplication.

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Q4: Is it permissible to stand for a minute of silence in memory of

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the martyrs? Whenever specific social events start here, the people stand for a minute of silence to mourn or honor the martyrs.

A: Some people do stand in silence for a while in memory of the martyrs or dignitaries or as a way of honoring and mourning them. This is considered as Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and Bid`ah (rejected innovation in religion), as it was not done during the lifetime of the Prophet (peace be upon him), his Sahabah (Companions), or the Salaf (righteous predecessors), nor does this conform to the proprieties of Tawhid (monotheism) and sincere glorification of Allah Alone. In fact, some Muslims who lack knowledge of their religion imitate the disbelieving originators of this Bid`ah and follow their ugly habits and exaggeration in honoring their rulers and celebrities, whether they are alive or dead. The Prophet (peace be upon him) prohibited imitation of the disbelievers.

Among the rights that are known in Islam are supplicating to Allah for deceased Muslims, giving Sadaqah (voluntary charity) on their behalf, mentioning their virtues, and refraining from mentioning their evils. There are many other proprieties that Islam has clarified and urged Muslims to observe with their fellow Muslims, whether they are alive or dead; standing silently in memory of the martyrs or well-known personalities is not among them. Actually, the basic principles of Islam reject such a ritual.

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Who is the prosperous one in the sight of Allah

Third question of Fatwa No. 4889

Q 3: Who is the prosperous one in the sight of Allah?

A: The prosperous one is he who adheres to the religion of Islam with regard to its creed and applies it in his sayings and deeds according to the Qur'an and the Sunnah of the Prophet (peace be upon him). This person also follows the example of the righteous predecessors from among the Companions and those who followed them in righteousness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The path to Paradise

Fatwa No. 5623

Q: I have read about many ways that attempt to change the current conditions of the Muslim Ummah. In fact, each one depends on proofs that support it. However, my limited knowledge renders me unable to distinguish the way that best suits our age in which we have strayed far from Islam. Religion has turned into mere rituals and ceremonies which pleases neither Allah nor His Messenger.

A: The only way to Paradise is the way followed by

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Prophet Muhammad (peace be upon him) and those who followed in his footsteps. Whoever sticks to this way will be saved and whoever deviates from it will be doomed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The great honor and pride to be a Muslim

The second question of Fatwa no. 5845

Q2: Is a Muslim or a believer prohibited to say, "I am a patriot"? Is one prohibited to express an opinion on internal or external politics?

A: The true great honor, the true source of pride and high status lie in belonging to Islam, in supporting it and striving to make the Word of Allah supreme. Let a Muslim better say, "I am a Muslim," for this is more exalting in rank and honor. Only through Islam and brotherhood-in-faith will Muslims be brought together. Nationality-based bias is a means of destruction and disunion of the Muslim community when it is meant to boast about one's own nationality versus Muslim brothers of other nationalities. However, if by doing so one only intends to identify one's nationality of birth as opposed to any other nationality, this will be unobjectionable.

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It is noteworthy that his Eminence Chairman Shaykh 'Abdul-'Aziz Ibn Baz composed a treatise on nationalism, which is to be consulted.

Furthermore, expressing one's opinion on internal or external politics of the nation is not prohibited so long as it is for the public interest of Islam and Muslims and does not stir turmoil that may incur disunion, failure, defeat and ruin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Advice for youth

The seventh question of Fatwa no. 8973

Q 7: What is the position of Islam towards the youth? What is your advice to them during this critical period in their life?

A: Muslim youth should hold fast to the Rope of Allah and adhere to the Qur'an and the Sunnah of the Prophet (peace be upon him) and also invite others to the Way of Allah. They should not side with their own view of things, even though the truth is on the other side. Rather, they should follow the truth wherever it may be, for truth is the worthiest to be followed. In general, the youth must take the Prophet Muhammad (peace be upon him) as their ideal and mould their life according to the life and example of the Prophet (peace be upon him): his acts, his noble manners, his good repute and his calling to the Way of Allah. Allah (Exalted be He) says (what means): ﴾Indeed in the Messenger of Allâh (Muhammad) you have a good example to follow﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The difference between Tariqah and Shari'ah

The first question of Fatwa no. 6648

Q1: What is the difference between the Shari'ah (law) and the Tariqah (way, path, method, order)?

A: Shari'ah is the body of Laws which Allah revealed in His Books with which He sent His Messengers to mankind for them to follow as the way of worshipping Allah and drawing close to Him, pursuant to the orders, advice, and direction of their Messengers (peace be upon them all) to them.

The approved Tariqah is the one adhering to this, i.e. the one conforming to the Law of Allah which He revealed to the last of His Messengers, Muhammad (peace be upon him). Allah says (what means): ﴾And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.﴿ It is also the one conforming to the saying of the Prophet (peace be upon him): ﴾My Ummah (nation) will split into seventy-three sects, all of which will be in Hellfire except one." It was asked, "Which will it be, O Messenger of Allah?"

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He said, "Those who follow the very same (path) that I and my Companions follow."﴿ This is the one within the Shari'ah, whereas any other Tariqah, such as Sufi Tariqahs (Orders): Al-Tijaniyyah, Al-Naqshbandiyyah, and Al-Qadiriyyah, are all invented ways introduced into the religion that should be abandoned and should not be espoused as the path to Allah (Exalted be He).

May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The splitting of this Ummah into seventy-three sects

Fatwa no. 830

Q: I read a Hadith mentioned by the Shaykh of Islam, Muhammad Ibn 'Abdul-Wahab, in his book entitled "Mukhtasar Sirat Al-Rasul" (The Abridged Biography of the Prophet), which states: (This Ummah (nation) will split into seventy-three sects, all of them will be in Hellfire except one.) **I would like a clarification of this issue about which Imam Muhammad Ibn 'Abdul-Wahab said in his previously mentioned book: "This is one of the most crucial issues. Whoever understands it has well comprehended the religion, and whoever applies it is a true Muslim. May Allah, the Most Generous, grant us its understanding and the ability to apply it."**

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I would also like to know the answer to the following questions, which revolve around the previously mentioned Hadith: 1- Who is the saved sect referred to in the Hadith? 2- Do sects like: Shi'ah (Shi'ites), Al-Shafi'iyah (Shafi'is), Al-Hanifiyah (Hanafis), Al-Tijaniyyah (Tijanis) and others fall under the seventy-two sects referred to by the Messenger of Allah (peace be upon him) as dwellers of Hellfire? If all these sects are going to be in Hellfire except one, why are they permitted to visit the Sacred House of Allah (i.e. the Ka'bah)? Was the great Imam wrong, or have you deviated from the right path?

A: First, what Imam Shaykh Muhammad Ibn 'Abdul-Wahab (may Allah have mercy on him) mentioned in "Mukhtasar Al-Sirah" is part of a Sahih (authentic) and well-known Hadith, narrated by the Compilers of Sunan (Hadith compilations classified by jurisprudential themes) and Musnads (Hadith compilations according to complete chains of narration), such as Abu Dawud, Al-Nasa'y, Al-Tirmidhy and others with different wordings, including: ("The Jews split into seventy-one sects, all of which are in Hellfire except one; the Christians split into seventy-two sects, all of which are in Hellfire except one; and this Ummah will split into seventy-three sects, all of which are in Hellfire except one.")

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According to another narration, ("...will split into seventy-three denominations.") In another narration, (They said, "O Messenger of Allah! Who is the saved sect?" He (peace be upon him) said, "Those who follow the very same that I and my Companions follow today.") In another narration, he (peace be upon him) said, ("It is Al-Jama'ah (the group that remains adhering to that which the Prophet (peace be upon him) and his Companions followed); the Hand of Allah is over (the hands of) Al-Jama'ah.")

Second, The Messenger of Allah (peace be upon him) informed his Sahabah (Companions) of the characteristics of Al-Firqah Al-Najiyah (the Saved Sect) in various narrations of the previously

mentioned Hadith; as an answer to their question, "Who is the saved sect?" He said, ("Those who follow the very same that I and my Companions follow today.") According to another narration he said, ("It is Al-Jama'ah; the Hand of Allah is over (the hands of) Al-Jama'ah.") He (peace be upon him) described the saved sect as those who adhere steadfastly in their beliefs, words, deeds and manners to the way of the Prophet Muhammad (peace be upon him) and his Companions (may Allah be pleased with him). They act upon the teachings of the Qur'an and the Sunnah regarding what they should and should not do. They abide by the way of the Muslim Jama'ah (main body or group), who are the Sahabah (may Allah be pleased with them) who followed only the Prophet (peace be upon him) who never spoke of his own desire; it was only Revelations revealed to him.

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Thus, all those who follow the Qur'an, the instructions of the Sunnah, verbal or practical, and the Ijma' (consensus) of the Ummah, and are not deceived by fallacious opinions, misleading desires, or false interpretations which are violative of the fundamentals of Shari'ah (Islamic Law) and are rejected by the Arabic language - the mother tongue of the Prophet (peace be upon him) in which the Qur'an was revealed - all those who do so are part of the saved sect, of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body).

Third, as for those who take their own vain desires as their god and contradict the Qur'an and the authentic Sunnah in favor of their own opinion or that of their leader out of zealotry and fanaticism; or interpret the texts of the Qur'an and the Sunnah in a manner that does not concur with the Arabic language or the fundamentals of the Islamic Shari'ah; and thus dissent from the main group of Muslims, they will be among the seventy-two sects which the Messenger of Allah (peace be upon him) stated will all be in Hellfire. The distinguishing sign of these sects is deviation from the Qur'an, the Sunnah and Ijma', without being based on an interpretation that corresponds to the language of the Qur'an and the fundamentals of Shari'ah to be taken as an excuse for error.

Fourth, the issue which Imam Shaykh Muhammad Ibn 'Abdul-Wahab stated as one of the most crucial issues which when understood one has fully comprehended Islam and when acted upon one become a true Muslim - is what has been already clarified in the second part of the answer regarding the distinguishing characteristics of the saved sect given by the Prophet (peace be upon him), and the fact that the other sects are the opposite of them. Whoever distinguishes between the saved sect and the doomed sect according to the criterion of the Prophet (peace be upon him), and understands the difference between them based on the interpretation of the Prophet (peace be upon him), has in fact comprehended religion and can distinguish between those one should adhere to their group and those that should be fled from as one would flee from a lion.

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Whoever applies this correct understanding and adheres to the group who is upon right guidance and follow the truth are true Muslims, for the description of the saved sect matches them whether in their correct knowledge of the truth, beliefs, words or actions. There is no doubt that this is one of the most crucial issues that has broad benefit. May Allah have mercy on Imam, Shaykh Muhammad Ibn 'Abdul-Wahab; he was a man of deep insight and thorough understanding of the religious texts and their aims, as he emphasized what is essential for the Muslims to know about their religion sometimes implicitly as he did here, and sometimes explicitly as he did in many of his books.

Fifth, the Messenger of Allah (peace be upon him) did not assign descriptive titles or names for the seventy-two sects attributing themselves to Islam by which they can be known, rather he specified that their distinguishing sign is departure from the Qur'an, the Sunnah, and the Ijma' of the Rightly-Guided Caliphs and the rest of the Sahabah (may Allah be pleased with them all), out of pursuing assumptions and inclinations, and speaking of Allah without knowledge and out of favoritism for

leaders, other than the Messenger of Allah (peace be upon him), for whose sake they show allegiance or enmity. On the other hand, the Messenger of Allah (peace be upon him) made the emblem of the saved sect their adherence to the Qur'an and the Sunnah, and the Muslim main body, giving superiority to this over their personal perceptions, assumptions and inclinations. For their inclinations are pursuant to the Islamic Shari'ah (law); on that base they show allegiance or enmity.

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Therefore, whoever adopts a criterion for judging the sects other than that of the Messenger of Allah (peace be upon him) in order to distinguish the saved sect from those who are doomed, is speaking without knowledge and is judging ignorantly and thus wrong themselves and misjudge the sects ascribed to Islam. Whoever refers to the statements of the Messenger of Allah (peace be upon him) to distinguish the saved sect from those who are doomed, will be just in their judgment and will realize that the sects of the Ummah vary in their degrees; some of them are more keen on following and submitting to the Shari'ah, and are the furthest of all people from Ibtida' (heresy) in religion and distortion of religious texts by additions or deletions. These are the people most likely to have the bliss of being among the saved sect. However, some of the scholars of Hadith and scholars of Islamic jurisprudence, who are qualified to practice Ijtihad (juristic effort to infer expert legal rulings) and are truly keen on fully adhering to the Shari'ah, may interpret some texts incorrectly, so they are excused for their error in issues open to Ijtihad. Some others of them may deny certain texts of Shari'ah, either for having newly accepted Islam, or for being raised at distant regions of the Muslim world, so they were not correctly informed about the matters which they deny. Some others of them may commit a sin or introduce a Bid'ah (innovation in religion) which do not take them outside the fold of Islam. They are considered as much of obedient believers as they show of obedience to Allah; and as much of sinners as they commit of sins and heresies. They fall under the Will of Allah; He may punish them if He so wills, and He may forgive them if He so wills. Allah says (what means): ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ (Surah Al-Nisa', 4: 48). He also states, ﴾And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness.﴿ (Surah Al-Tawbah, 9: 102).

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All these are not considered Kuffar (disbelievers) for their wrong interpretations or denial, rather they are excused and fall under the category of the saved sect, although they are less in status than the first party. However, there are some who deny the inevitably well-known basic principles of the religion, even after being correctly informed about them, and follow their own vain desires instead of the guidance of Allah, or interpret some of the texts of Shari'ah in a far-fetched manner, thereby contradicting the dominant majority of Muslims who preceded them. After the truth is clarified to them, and textual evidence is established against them through debates, they have not changed their minds. Those are considered Kuffar and apostates from Islam, even if they claim to be Muslims and exert efforts in calling to Islam according to their own creed and way, such as Al-Qadayaniyyah Al-Ahmadiyyah who denied that Muhammad (peace be upon him) was the last of prophets. They claim that Ghulam Ahmad Al-Qadyany was a prophet and a messenger of Allah, or that he was 'Isa ibn Maryam (Jesus, son of Mary, peace be upon them), or that the soul of Muhammad or 'Isa was reincarnated in him, so he assumed the status of a prophet.

Sixth, Ahl-ul-Sunnah wal-Jama'ah have solid fundamentals established by evidence (from the Qur'an and Sunnah) on which they build the branches, and refer to when trying to infer partial issues and when applying religious rulings on themselves and on others. One of these fundamentals is that Iman (faith) expressed in words, deeds and beliefs, increases by performing acts of obedience to Allah and decreases by committing sin. The more a Muslim performs acts of obedience, the more their Iman

will increase.

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The less they obey or the more they commit sins that do not cause them to fall into blatant Kufr (disbelief), the more their Iman will decrease. Iman according to them is of different degrees, and the saved sect has various ranks, one above another, according to evidence and the words or deeds which they have earned. **Another one of these fundamentals of Iman** is that they do not declare any particular person or sect from the people of the Qiblah (i.e., Muslims in general) as Kafir (disbeliever), but refrain from this as much as possible, for the Prophet (peace be upon him) reproved Usamah Ibn Zayd Ibn Harithah for killing a Kafir after he had said, "La ilaha illa Allah (there is no deity but Allah)". He did not accept Usamah's excuse that the man only said it to take refuge in it and protect himself, and he (peace be upon him) admonished him saying, ﴾Did you split his heart open to know whether or not he has said it?﴿ i.e. whether or not he said it sincerely from the bottom of his heart. The only exception is when a person commits an act of blatant Kufr, such as denying the inevitably well-known basic truths of the religion, or contradicting a decisive Ijma' (consensus) of the Ummah, or interpreting clear-cut texts which are not subject to interpretation, and does not recant this even after being correctly informed of it.

The Imam of Da'wah (Call to Islam), Shaykh Muhammad Ibn 'Abdul-Wahab (may Allah have mercy on him) adhered to the way of Ahl-ul-Sunnah wal-Jama'ah and followed their fundamentals. He did not declare anyone or any sect from the people of the Qiblah as Kafir for committing a sin, or giving an allegorical interpretation, or introducing a Bid'ah, unless there was well-established evidence of their Kufr after enlightenment and clarification.

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The Saudi government, may Allah protect and support it, follows the same way in its presidency and treatment of its citizens and in its attitude towards the Muslims in other countries, especially those who come to the Sacred House of Allah to perform Hajj or 'Umrah. It thinks well of Muslims, considers all of them its brothers in faith, cooperates with them in what will give them support, guard their rights and retrieve their usurped possession. It welcomes those who visit its country, and graciously facilitate for pilgrims the performance of Hajj rituals. This is a thing discerned from its news, its affairs and the effort and money spent for the sake of the common good of Muslims and to offer comfortable accommodation for the pilgrims to the Sacred House of Allah (the Ka'bah).

Thus, the Saudi government allows the different Muslim sects to visit the Sacred House of Allah without investigating their hidden beliefs, acting upon the principle of judging by the apparent without exploring the inside of each person, and leaving "the inwardly hidden" to Allah, Who alone knows it. Nevertheless, if the Saudi government becomes absolutely certain of the Kufr (disbelief) of a particular person or sect, such as Al-Qadayaniyyah, and this is affirmed by the investigative Muslim scholars in the Islamic world, it cannot help but forbid those whose Kufr and apostasy are proved from performing Hajj and 'Umrah, in order to protect the Ka'bah from being approached by those in whose hearts there is evil, obeying Allah's Saying (which means), ﴾O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year﴿ (Surah Al-Tawbah, 9: 28).

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Allah also says, ﴾and sanctify My House for those who circumambulate it, and those who stand up

(for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);”} (Surah Al-Hajj, 22: 26).

From the abovementioned, we can conclude the gravity of the issue pointed to by the Imam of Da‘wah in his era, Shaykh Muhammad Ibn ‘Abdul-Wahab and was inquired about in the question. It also becomes clear that he (may Allah have mercy on him) followed the straight path, for he adhered to the established fundamentals of Ahl-ul-Sunnah wal-Jama‘ah. Moreover, the Saudi government has not deviated from the right path in its treatment of Muslims all over the world; rather it has adhered to the principles of Ahl-ul-Sunnah wal-Jama‘ah as did the Imam. Thus, it judges the Muslims based on what is apparent, and does not examine their hearts, so it is lenient with those whose reality is hidden, and strict with those whose crimes are discovered and insist on apostasy, even after successive debates and clarifications.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The technical definition of Ahl Al-Sunnah wal Jama'ah

The second question of Fatwa no. 4143

Q2: What is the definition of the term "Ahl Al-Sunnah wal Jama'ah"? Are the scholars of the Barelwi school of thought in India considered from Ahl Al-Sunnah wal Jama'ah?

A: Ahl Al-Sunnah wal Jama'ah are the Muslims who follow the very same way which Prophet Muhammad ibn Abdullah (peace be upon him) and his Companions (may Allah be pleased with them all) followed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 4246

Q3: What is meant by the Hadith of the Prophet (peace be upon him) concerning the Ummah (nation) in which he said: (... all of them will be in Hellfire except one (sect).) **Which one? Will the other seventy-two sects abide in Hellfire forever as is the ruling on the Mushrik (one who associates others with Allah in His Divinity or worship)?**

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When we say "the Ummah of the Prophet (peace be upon him)," does that refer to those who follow him and those who do not follow him?

A: The Ummah meant in this Hadith is Ummah Al-Ijabah (the Ummah which has accepted the Prophet's Call to Islam) and it will divide into seventy-three sects: seventy-two of them are deviant sects that introduced Bid'ahs (innovations into the religion) that do not put them beyond the pale of Islam. They will be punished in Hellfire for their deviation and invented practices except those whom Allah pardons and forgives. Their end will be in Paradise. The one saved sect will be Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) who abided by the Sunnah of the Prophet (peace be upon him) and remained adhering to the very same way of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) in all affairs. The Prophet (peace be upon him) said about them: (A group among my Ummah will continue to follow the truth and to be victorious, and they will not be harmed by those who forsake them or oppose them, until the Command of Allah comes to pass.) As to those whom their Bid'ahs put them beyond the pale of Islam, they fall under Ummah Al-Da'wah (the Ummah which is called to Islam) and not among the Ummah which accepted Islam; they will be punished by dwelling in Hellfire forever, which is the preponderant scholarly opinion. Another opinion holds that that the meant Ummah in this Hadith is Ummah Al-Da'wah, which includes each and everyone to whom the Prophet (peace be upon him) was sent: those who believed as well as those who disbelieved him. Consequently, the one excluded is Ummah Al-Ijabah, which exclusively refers to those who truly believed in the Prophet (peace be upon him) and remained so until they died, and it is the meant "saved sect" from Hellfire, either to be rescued from it without being punished at all or after being punished and then they will be admitted to Paradise.

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As for the other seventy-two sects, excluding the one saved sect, they are all disbelievers who will abide in Hellfire forever.

Thus, it becomes clear that "Ummah Al-Da'wah" is a more general and inclusive term than "Ummah Al-Ijabah" who accepted Da'wah (the Call to Islam) and believed in Allah and in His Messenger. Anyone who accepted Islam and became one of Ummah Al-Ijabah is also one of Ummah Al-Da'wah, but not everyone in Ummah Al-Da'wah (i.e., not everyone who is called to Islam) is also one of Ummah Al-Ijabah (i.e., accepted Islam and became one of the Muslim Ummah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Third Question from Fatwa no. (4360):

Q3: In a Hadith the Messenger of Allah (peace be upon him) is reported to have said, ﴾My Ummah (nation) will split into seventy-three sects...﴿ **Will all the members of these sects be admitted into Jannah (Paradise) and none of them dwell eternally in Hell or not?**

A: It was authentically reported that the Messenger of Allah (peace be upon him) said, ﴾"The Jews split into seventy-one sects and the Christians split into seventy-two sects. This Ummah will split into seventy-three sects, all of which will be in the Fire, except one." They asked, "Which one, O Messenger of Allah?" He (peace be upon him) answered, "Anyone who follows what I and my Sahabah (Companions) are following today."﴿ This Hadith shows which group

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will be successful, and it will be the one that holds fast onto the Shari`ah (Islamic law) in their words, deeds, and beliefs. Anyone who dies in this condition will definitely be admitted into Jannah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 6229

Q3: Please tell us the characteristics of the Saved Sect; who are they, what is their methodology and what is their country if there is any mention of it in the Hadith of the Messenger of Allah (peace be upon him) or in the statements of scholars?

A: The Saved Sect is the one that follows in the footsteps of the Prophet (peace be upon him) and his Companions as defined by the Prophet (peace be upon him). Their methodology is following the Qur'an and Sunnah as well as other rules based upon them. However, they are not located exclusively in a given country.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6800

Q2: How can we explain the emergence of the present religious sects, where each sect has its own way of Da'wah (calling to Islam) and each one of them wants to be on top. Do they or some of them come under the Hadith of the Prophet (peace be upon him): (My Ummah (nation) will split into seventy-three sects, all of which will be in Hellfire except one...) **?**

How can we reconcile between the following groups: Al-Ikhwan Al-Muslimun (Muslim Brotherhood), Salafiyyah (those following the way of the righteous predecessors), Al-Khalafiyyah, Al-Takfir Wal-Hijrah, Al-Tabligh and Sufism ...etc.

A: The Din (Religion) of Allah is one and the way to Him is one, so whoever embraces and applies the religion of Islam and follows the very same way which the Messenger of Allah (peace be upon him) followed, they are the ones in the right.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 7278

Q 1: There is a Hadith that I learned a long time ago, on which I strictly act. The Hadith reads as follows: (My Ummah (nation) will split into seventy-three sects, all of them will be in Hellfire except one (sect); those who are upon what I and my Companions are upon..) **I have always known the Hadith to be as such.**

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However, while reading a book I came across this Hadith, but with the following addition: "it is recorded in another narration: all of them will be in Paradise except one (sect)." I swear by Allah that the latter narration drove me into confusion. Which is true: all of them will enter Hellfire except one sect, or all of them will enter Paradise except one sect?

A: It is authentically established according to all narrations of the Hadith that: (all of them will be in Hellfire except one (sect).) The narration including: "all of them will be in Paradise except one sect" is baseless.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The duty of a Muslim is to follow the teachings of the Qur'an and Sunnah

The first question of Fatwa no. 4161

Q1: Should every Muslim join an Islamic group that has an Amir (leader), although this may lead to division and conflict among Muslims, as Allah says (what means): (and do not dispute (with one another) lest you lose courage) **?**

(Part No. 2; Page No. 236)

A: The duty of every Muslim is to adhere to what came in the Book of Allah and the Sunnah of His Messenger (peace be upon him) in words, deeds, and beliefs. A Muslim should also love and hate, show allegiance and enmity for the sake of Allah. And as far as ability goes, a Muslim should care to be the closest of all people to the truth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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No taking sides to one group over another

The second question of Fatwa no. 4093

Q 2: I am a university student who lives in a vortex of beliefs and ideologies, and amid groups each claiming to be superior and doing its best to gain more supporters like: the Muslim Brotherhood group; The Tabligh (Conveying) group, who enjoins its adherents to go out for 40 days or 4 months; Ansar Al-Sunnah group; and Al-Islah (Reform) group founded by Abdul-Hamid bin Badis. Therefore, I wish that you direct us to the right path which will lead us to happiness and will spare Islam all the effects of external currents which invade us while we are unaware.

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A: You should abide by the truth attested to by valid evidence without bias to a particular group. However, the group worthier of being cooperated with is the one adhering to the true creed adhered to by the Imams of Salaf (righteous predecessors), committing themselves to act upon the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him) and abandoning all Bid'ahs (innovations in religion) and superstitions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Islamic group closest to the Truth

The first question of Fatwa no. 6250

Q1: In the Islamic world today there are many groups and Sufi Tariqahs (orders), such as Al-Tabligh (a group calling to Islam), Al-Ikhwan-ul-Muslimin (the Muslim Brotherhood), Sunnis and Shiites. Which is the group that truly applies the Book of Allah and the Sunnah of His Messenger (peace be upon him)?

A: The closest of all Islamic groups to the Truth and the keenest to apply it: Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body): they are Ahl Al-Hadith (the people of Hadith), Jama't Ansar Al-Sunnah (Protectors of Sunnah Group) and then the Muslim Brotherhood.

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In general, each of these groups and others as well involves right and wrong. You should cooperate with them in their correct views, and avoid the mistakes they made, and always offer one another mutual advice and help in the cause of righteousness and piety.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6280

Q4: There are many Islamic groups nowadays such as: Al-Ikhwan-ul-Muslimin (the Muslim Brotherhood), Jama't Al-Tabligh, Jama't Ansar Al-Sunnah Al-Muhammadiyyah, Al-Jam'iyyah Al-Shar'iyyah, Al-Salafiyyn and those who are called Al-Takfir Wal-Hijrah. All these groups and others exist in Egypt. What should the attitude of a Muslim towards these groups be? Does the Hadith narrated by Hudhayfah (may Allah be pleased with him) in which the Prophet (peace be upon him) advised him saying: ("Then seclude yourself from all these sects, even if you have to bite (i.e. eat) the root of a tree until death comes to you and you are in that state.") **apply to them? This Hadith was reported by Muslim in his Sahih.**

A: Each of these groups involves right and wrong, truth and falsehood, and some of them are closer to truth, rightness and goodness and are more useful to people than others.

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Therefore, you have to cooperate with all of them with regard to what they have of truth. You also have to advise them in what you know to be wrong. Moreover, you should leave that which causes you doubt and turn to that which causes you no doubt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 7122

Q1: Nowadays, there are many groups and sects, each claim to be Al-Firqah Al-Najiyah (the saved sect). But we do not know which group is really following the Truth, so that we may join it. We hope you will tell us which group is the best and the most correct so that we can follow it. Please support your argument with evidence.

A: All these groups are included in Al-Firqah Al-Najiyah (the saved sect) except those who commit one of the Mukafirat (Crimes, the perpetration of which make one a disbeliever) violative of the Fundamentals of Faith. Yet, these groups differ in the degree of strength or weakness of their reliability according to their knowledge and practice of the truth or their misunderstanding of evidences and mistakes therein. The most rightly-guided of these groups is the group that best understands and acts upon the evidences (from the Qur'an and the Sunnah). Therefore, you have to examine their viewpoints and follow the one closest to the truth and the most abiding by its rules, yet do not underestimate the views of their other Muslim brothers, for this may drive you to reject what they have of truth. Rather, you should follow the truth wherever it may be, even if it comes to you through those you differ with on some issues. For truth is the conductor of a believer, and decisive evidence from the Qur'an and Sunnah is the criterion for distinguishing truth from falsehood.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Salaf are Ahl Al-Sunnah wal-Jama'ah

The second question of Fatwa no. 6149

Q2: What is the explanation of the word "Salaf" and who are "Al-Salafiyun"? Could you give me an abstract of "Al-'Aqidah Al-Wasitiyyah" book? What is the interpretation of the first five Ayahs of Surah Al-Kahf?

A: "Salaf" are Ahl Al-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) who are the followers of the Prophet Muhammad (peace be upon him) such as the Sahabah (Companions of the Prophet, may Allah be pleased with them) and those who follow in their footsteps until the Day of Resurrection. When the Prophet (peace be upon him) was asked about Al-Firqah Al-Najiyah (the Saved Sect), he said: ("Those who follow the very same that I and my Companions follow today.")

As for the meaning of first five Ayahs of Surah Al-Kahf (translated as follows): (All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad صلى الله عليه وسلم) the Book (the Qur'ân), and has not placed therein any crookedness.) ((He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allâh - Islâmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).) (They shall abide therein for ever.) (And to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children).") (No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie.)

(Part No. 2; Page No. 241)

Allah praises Himself for being the One God, the Self-Sufficient Master and Sustainer of all, Who has no peer or partner whether in the Attributes of His Exaltedness and Perfection, or in His Kingdom and Sovereignty, or in His endless blessings and favors, whether material or spiritual, which He showers upon His creatures. The best and the most exalted of His Favors is sending His Prophet Muhammad (peace be upon him) to the Worlds as a mercy and a bounty from Him, and revealing to him the Qur'an, a Book of straight guidance (and has not placed therein any crookedness.) There is no inconsistency, contradiction, or confusion in that Book; rather its Ayahs support one another and confirm one another. By which Allah guides those who follow His Guidance to the ways of peace and warn with it against His instant or deferred severe Punishment to be meted out to those who deviate from His Way, disobey His Commands and transgress the Boundaries He set. (and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه و سلم)) They are those who describe Allah with the Attributes of Perfection and exalt Him far above all, far above having a partner, a wife or a son; they do pious actions, and they do not cross the Boundaries of Allah's Law - those are given the glad tidings of a great reward, rapid victory in this world and eternal bliss in the Hereafter: (They shall abide therein for ever.) They will not pass away from it and it will not pass away from them; an endless bounty. Allah then warns against His severe Punishment awaiting those who disparage Him out of transgression and enmity when they say, "Allah

has taken a son (children or offspring)." They have no knowledge of such a thing, nor had their fathers; it is merely the old inherited ignorance in which the latter generations imitated the former ones out of utter stupidity and lack of insight. ﴾Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters].﴿ How severely atrocious and blasphemous is that word which comes out of their mouths without having any scientific foundations for it is deeply-rooted in their hearts; what they say is sheer falsehood and lies.

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As for "Al-'Aqidah Al-Wasitiyyah" book, it is a great book comprising the explanation of the 'Aqidah (creed) of Ahl Al-Sunnah wal-Jama'ah with proofs from the Qur'an and the Sunnah. We advise you to believe in its content and to call to that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 1361

Q2: What is "Al-Salafiyah" (Salafism)? What do you think of it?

A: Al-Salafiyah (Salafism) is a term derived from the word "Salaf", which refers to the righteous predecessors of the first three generations of Muslims which include the Sahabah (Companions of the Prophet), Tabi'un (Followers, the generation after the Companions of the Prophet) and Tabi' Al-Tabi'un (Successors, the generation after the Tabi'un). The Messenger of Allah attested to their righteousness when he said: ("The best of people are my generation (or my century), then those who come after them, then those who come after them. Then there will come a people whose testimony will precede their oath and their oath will precede their testimony.") Narrated by Al-Bukhari, Muslim and Imam Ahmad in his Musnad.

(Part No. 2; Page No. 243)

The word "Salafiyun" (Salafis) is the plural of "Salafi", derived from "Salaf" that has the above-mentioned meaning. It refers to those following the way of the Salaf (righteous predecessors) of the early Muslim generation in their adherence to the Qur'an and the Sunnah and calling people to believe and act upon them, and thereby became known as "Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body)".

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The duty of a Muslim in Jahili (irreligious) societies

The seventh question of Fatwa no. 4250

Q7: What is the duty of a faithful Muslim who lives in a Jahili (irreligious) society where no religious scholars or Islamic movements exist? He cannot compare between the existing religious groups to know which is adhering to the Qur'an and the Sunnah and which is not. So what is the role of a Muslim feeling such helplessness while living in a wolfish world?

A: A Muslim should learn from religious matters what enable him to have sure knowledge of the religion of Islam and invite others as well to goodness, as far as ability allows. It is not obligatory on a Muslim to seek what is beyond his capability of knowledge, based on the general evidences indicative of the easiness of Shari'ah (Islamic law), including Allah's Saying (which means):

(Part No. 2; Page No. 244)

﴾Allâh does not want to place you in difficulty﴿ Allah (Glorified be He) also says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The duty of a Muslim is to cooperate with the nearest he can reach of knowledgeable people to do good. If he does not find any, it becomes obligatory for him to migrate to another country where he can cooperate with other Muslims to learn his religion and practice its rituals, if he has the means to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 9785

Q4: What advice can you give me when I am living in this age teeming with heresies, atheism, corruption and forsaking of prayers? May Allah reward you with the best reward!

A: We advise you to fear Allah as He should be feared and we give you the same piece of advice that the Prophet (peace be upon him) gave to Hudhayfah Ibn Al-Yaman. It was authentically reported that Hudhayfah (may Allah be pleased with him) said:

(Part No. 2; Page No. 245)

("The people used to ask the Messenger of Allah (peace be upon him) about the good, but I used to ask him about the evil lest it should afflict me. Once I said, "O Messenger of Allah! We were living in ignorance and evil then Allah bestowed upon us this goodness, so will there be evil after this goodness?" He said, "Yes". I said, "Will there be goodness after this evil?" He said, "Yes, but it will be tainted (not pure.)" I said, "What will be its taint?" He said, "A people following a way other than my way (Sunnah) and calling to a guidance other than my guidance; you would agree with some of what they do and disagree with some." I said, "Will there be evil after that goodness?" He said, "Yes, callers on the doors of Hellfire; whoever accepts their invitation to it they will throw into it." I said, "O Messenger of Allah! Describe them to us." He said, "They are from our own people, speaking our language." I said, "O Messenger of Allah! What do you command me to do if this happens in my time?" He said, "Adhere to the main group of Muslims and their leader." I said, "What if there was not a main group for them or a leader? He said, "Then seclude yourself from all these sects, even if you have to bite (i.e. eat) the root of a tree until death comes to you and you are in that state.")

Agreed upon by Al-Bukhari and Muslim.

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The way to realize Muslim unity

The fifth question of Fatwa no. 6356

Q5: How can we realize Muslim unity within the Islamic world of today when there are daily crimes committed by Muslims against their Muslim brothers?

(Part No. 2; Page No. 246)

For example, there is daily news about the inner struggle taking place inside the Palestine Liberation Organization, the problems between Iraq and Iran, in addition to other conflicts in the rest of our disunited Arab Ummah (nation) which agreed not to agree on anything.

A: Muslim unity can be realized by adhering to the principles which realized unity during the lifetime of the Prophet (peace be upon him). These principles are adhering to the correct 'Aqidah (creed), sincere Iman (belief), acting on the teachings of the Qur'an and the Sunnah of our Prophet Muhammad (peace be upon him), calling to Islam and enduring hardships for its sake.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Regarding the Hadith: "Verily, Allah sends for this Ummah at the head of every hundred years the one who renews for it its religion."

Fatwa no. 8687

Q: I heard a Hadith in which the Messenger of Allah (peace be upon him) stated: ("Verily, Allah sends for this Ummah (nation) at the head of every hundred years the one who reforms for it the matters of its religion.") **I have some inquires regarding this Hadith.**

A- What are the Sanad (chain of narrators) and the correct Matn (text) of this Hadith? Who among the Companions narrated it?

(Part No. 2; Page No. 247)

B- What are the characteristics of the meant reformers, if it is possible?

C- What is the meaning of (reforming the matters of religion) when the Prophet (peace be upon him) left us on absolute clear guidance?

D- How can we know these reformers?

E- Is it true that these reformers are raised at the end of the twelfth year of every Hijri (lunar) century?

A: First: The above Hadith is narrated by Abu Dawud in his Sunan on the authority of Sulayman ibn Dawud Al-Mahri who said: 'Abdullah ibn Wahb informed me on the authority of Sa'id ibn Ayyoub from Sharahil ibn Yazid Al-Mu'afiry from Abu 'Alqamah from Abu Hurayrah that the Messenger of Allah (peace be upon him) said: ("Verily, Allah sends for this Ummah (nation) at the head of every hundred years the one who renews for it its religion.")

Second: This is a Sahih (authentic) Hadith whose narrators are all Thiqat (reliable and trustworthy).

Third and Fourth: The meaning of the Prophet's statement: (renews for it its religion) is that whenever many Muslims start to deviate from the straight path of the Din (religion) of Islam perfected and chosen by Allah for His servants to complete His Favor upon them, He will raise among them one or several scholars who have profound knowledge of Islam to teach people the Qur'an and authentic Sunnah of the Prophet (peace be upon him).

(Part No. 2; Page No. 248)

These scholars will warn Muslims from falling into acts of Bid'ah (innovations) and newly-invented practices introduced into the religion and will guide them back to the straight path of the Qur'an and the Sunnah of the Prophet (peace be upon him). Therefore, this is described as a "renewal" as regards the Ummah and not as regards religion itself that was ordained and perfected by Allah. Change, decline and deviation may only happen time after time to the Ummah, whereas Islam shall remain guarded by the divinely guarded Book of Allah (the Qur'an) and the Sunnah of His Messenger (peace be upon him). Allah (Exalted be He) says (what means): (Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).)

Fifth: There is nothing in the Hadith to indicate that these reformers will be raised at the head of the twelfth year of every century. The Hadith only indicates that they will be raised by the Will and Wisdom of Allah at the head of every hundred years, according to the Hijri (lunar) calendar, as it was the only one Muslims used at that time. It is out of Allah's Grace and Mercy towards His servants to raise among them these reformers so that no person should have an excuse after conveying and clarifying the message of Islam to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Meaning of the Hadith: "Islam started as a stranger..."

Fatwa no. 7377

Q: I hope your eminence will explain the meaning of the following Hadith of Allah's Messenger (peace be upon him): (Islam started as a stranger (gharib) and it will return a stranger as it has started.) **Does this Hadith mean that Islam will restore its glory, supremacy and power achieved at the time of the Prophet (peace be upon him) or the opposite? Considering the following Hadith of Allah's Messenger (peace be upon him):** (The best of people are my generation (or my century), then those who come after them, then those who come after them.) **The apparent meaning of the previous Hadith indicates that the best century is the one in which the noble Messenger (peace be upon him) lived. No other generation will be as good as it was.**

Yet, the first Hadith: "Islam started as a stranger..." indicates through the words: "as it has started" at its end that Islam will return as it was before during the time of the Prophet (peace be upon him), and mutual love and affection will prevail among all Muslims once more. But the current situation of the Muslims is different from that. Muslims fight one another and there are divisions among them. Their rulers oppress religious people. The whole society mocks religious people and fights them. The Western countries invade Muslim countries through their destructive cultures and ideologies that do not fit Muslim societies. Many Muslim women adopt their revealing clothing styles and go out displaying their beauty and charms. I hope you will explain this in detail. I appreciate your advice. May Allah reward and help you.

A: The meaning of the Hadith: is that Islam first started as a lone stranger when the Messenger of Allah (peace be upon him) began calling people to embrace it. They did not respond to him, except one, then another.

Therefore, at that time it was a stranger, because the individuals who embraced it lived like strangers among people for being few and weak in contrast to the great numbers and strength of their enemies who persecuted the Muslims until some of them had to immigrate to Abyssinia (Ethiopia) to be able to worship Allah and to escape oppression, tyranny and torture. The Messenger of Allah himself (peace be upon him) had to immigrate at Allah's Command to Madinah, after he endured intense persecution, in the hope that Allah would support him with believers who would back him in his Call to Islam and with them achieve its victory. Allah fulfilled his hopes, gave might to His soldiers and granted victory to His Messenger. The first Islamic state was established and Islam spread, with the Help of Allah, all over the world. Allah (Exalted be He) made the word of those who disbelieved the lowest, and His Word the highest. Truly, Allah is Exalted in Might and Wisdom. All honor and glory belong to Him, to His Messenger, and to the believers. This glory continued for a

long time then division and weakness started to appear among Muslims. Weakness and failure gradually increased among them until Islam returned a stranger as it has started. But this time it is not lonesome because Muslims are few in number. In fact, Muslims are many in number, but they do not adhere to their religion or to the Book of their Lord, and have deviated from the teachings of the Messenger of Allah (peace be upon him), except those whom Allah wills. They became preoccupied with their own selves and the pursuit of worldly life. They compete with one another for its sake as those who came before them competed. They fight one another over rule and legacy. So, the enemies of Islam found a way in to the Muslims. They occupied their lands, subdued their people and they inflicted horrible torture upon them. This way Islam returned to its initial state of solitude.

Some scholars - including Shaykh Muhammad Rashid Rida - maintain that this Hadith includes a favorable sign that Islam will be victorious again after its second period of strangeness, inferring this from the parallel drawn in the Prophet's saying: ﴾...and it will return a stranger as it has started.﴿ Just as Islam spread and Muslims became powerful after its first period of strangeness and solitude, it will become victorious and prevalent again after its second period of strangeness and solitude.

For further explanation, we enclose the interpretation of Al-Shatiby of this Hadith from the book titled "Al-I'tisam" accompanied by a commentary of Shaykh Muhammad Rashid Rida. They explain the second view which is the stronger one. Also, authentic Hadiths on the emergence of Al-Mahdy and the descent of 'Isa (Jesus, peace be upon him) at the end of time, confirm the spread of Islam and the return of power and glory to the Muslims, and the defeat of disbelief and disbelievers. .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifteenth question of Fatwa no. 9414

Q15: What is the meaning of the Hadith of the Prophet (peace be upon him):

(Part No. 2; Page No. 252)

﴾I asked of my Lord, the Glorified and Exalted, three things; He granted me two, but refused me one. I asked my Lord not to destroy us by that with which He destroyed the nations before us and He granted me this; I asked my Lord, the Glorified and Exalted, not to make an enemy from outside us triumph over us, and He granted me this; and I asked my Lord not to cover us with confusion (make us break) into warring sects, but He refused me this.﴿ **?**

A: This Hadith was reported by Al-Tirmidhy who said: it is Hasan Sahih (good authentic Hadith). It was also reported by Al-Nasa'y and this is the wording of Al-Nasa'y. It was also reported by Muslim on the authority of Thawban (may Allah be pleased with him). The Hadith means that the Prophet (peace be upon him) asked three things of His Lord (Exalted be He) for his Ummah:

The first: He asked his Lord not to destroy his Ummah (nation) with what He destroyed the past nations such as drowning, hurricanes, earthquakes, stones rained down from the sky and other forms of mighty punishments. **The second:** He asked his Lord not to allow an enemy from outside them to triumph over them and violate their community, land and authority. **The third:** He asked his Lord not to cover his Ummah with confusion in party strife; "Al-labs" is confusion and opinion divergence, "Shi'a" is the plural of "Shi'ah" which is a sect, party, group. The prophet (peace be upon him) informed that his Lord granted him the first two requests and did not grant him the third one for a wisdom that He (may He be Blessed and Exalted) only knows.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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One of the merits of this Ummah is standing as witness over all nations

The first question of Fatwa no. 9818

Q 1: Is it one of the merits of this Ummah (nation) that it will bear witness over all nations on the Day of Resurrection?

A: Yes, it is.

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The first question of Fatwa no. 9027

Q 1: Some people claim that Ibn Taymiyyah does not belong to Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community). They further claim that he is astray and leading people astray. The same was adopted by Ibn Hajar (Al-Haythami) and other scholars. Is such a claim truthful or not?

A: Undoubtedly, Shaykh Ahmad Ibn 'Abdul-Halim Ibn Taymiyyah is one of the Imams of Ahl-ul-Sunnah wal-Jama'ah who called people to the truth and to the right path, through whom Allah supported the Sunnah and subdued the people of Bid'ah (innovation in religion) and perversity. Thus, whoever judges Ibn Taymiyyah to be otherwise is the real heretic, who is astray and is leading people astray. The realities of things have become obscured to these people that they deem truth to be falsehood and falsehood to be truth.

(Part No. 2; Page No. 254)

The truth is only known by those people whom Allah has enlightened, when they read the books of Ibn Taymiyyah and those of his opponents and compare his biographay with theirs, which stand as the best witness and judge between the two parties.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 6477

Q3: Some people told me that there is a thing called "Wahabiyyah", but I explained to them that there is no such thing called "Wahabiyyah"; that this is merely a name given by those who claim to be Ashraf (Muslim descendants from the Prophet's family) to turn people away from the reformative call. Yet, one of them retorted saying that Shaykh Muhammad Ibn 'Abdul-Wahhab (may Allah be merciful to him) was indeed a religious reformer, but he deviated from the right path at the end of his life, for he denied some of the authentic Hadiths of the Prophet (peace be upon him) because they did not agree with his viewpoints. What is your answer on that?

A: Shaykh Muhammad Ibn 'Abdul-Wahhab (may Allah be Merciful with him) was indeed one of the great callers to Salafiyyah (following the way of the righteous predecessors), and to the sound 'Aqidah (creed) and the morally correct, upright method. His books abound with these aspects.

The above-mentioned claim made by an antagonist to the Shaykh's call:

(Part No. 2; Page No. 255)

that he deviated from the truth at the end of his life by denying authentic Hadiths that did not agree with his own views is a lie fabricated against him. To the day he died, the Shaykh remained one of the strongest adherents to the Sunnah, and retained his deep veneration for it and kept calling people to it, may Allah be merciful to him.

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Wahhabism

The second question of Fatwa no. 9450

Q 2: What is Wahhabism?

A: Wahhbism is the term which the enemies of Shaykh Muhammad Ibn 'Abdul-Wahab (may Allah be merciful to him) gave to his call to purify Tawhid (monotheism) from all forms of Shirk (associating others in worship with Allah) and to renounce all the ways except that of Muhammad Ibn 'Abdullah (peace be upon him). Their intention was to alienate people from his call and obstruct it. However, the call was not affected in the least. On the contrary, it spread further in the world, and attracted more the interest of people whom Allah has guided to seek to learn more about the nature of this call and its purposes, and the evidences from the Qur'an and the authentic Sunnah it relies on.

(Part No. 2; Page No. 256)

So, people became more attached to it and began calling other people to it, all praise and thanks to Allah.

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The second question of Fatwa no. 3207

Q2: What is your opinion on the two books "Minhaj Al-Sunnah" and "Sharh Hadith Al-Nuzul" written by the Shaykh of Islam, Ibn Taymiyyah (may Allah be merciful to him)?

A: These two books are among the best books available today. They provide authentic information, evidence, good presentation and are very powerful in terms of supporting truth, refuting falsehood and correctness and authenticity of 'Aqidah (creed). As far as we know, "Minhaj Al-Sunnah" topped the list of the books that refute Rafidah (a Shi'ah group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet). Similarly, "Sharh Hadith Al-Nuzul" best explains the Hadith that speaks of Allah's Descent to the Lowest Heaven [in a manner that befits Him].

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Books on 'Aqidah which the Committee recommends reading

The first question of Fatwa no. 3863

Q1: What are the useful books for understanding 'Aqidah (creed)?

A: Books that are useful for understanding 'Aqidah and similar topics vary according to the readers' understanding, cultures, and educational levels. Thus, each person seeking to read in this field should ask the advice of scholars who are aware of their status, aptitude and assimilation of knowledge.

Among the useful books on 'Aqidah in general: "Al-'Aqidah Al-Wasitiyyah" and the commentaries written on it; "Sharh Al-'Aqidah Al-Tahawiyyah"; "Kitab Al-Tawhid" by Shaykh Muhammad ibn 'Abdul-Wahhab and its commentaries "Sharh Al-Majid" and "Taysir Al-'Aziz Al-Hamid"; "Kashf Al-Shubuhat and "Thalathat Al-Usul" both written by Shaykh Muhammad ibn 'Abdul-Wahhab; "Al-Tadmuriyyah" and "Al-Hamawiyyah" by the Shaykh of Islam Ibn Taymiyyah; the book titled "Al-Tawhid" by Ibn Khuzaymah and "Al-Qasidah Al-Nuniyyah" and its commentary.

It is worth mentioning that the greatest and noblest of all books is the Glorious Qur'an. The Qur'an is the best embodiment of the true 'Aqidah and it shows the falsity of anything that contradicts it. We recommend its frequent recitation and contemplation of its meanings. Indeed, the Qur'an includes guidance, enlightenment, a call to doing all that is good and a warning against every evil. Allah (Exalted be He) says (what means): ﴾Verily, this Qur'ân guides to that which is most just and right﴿ .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 6902

Q5: I want to adopt a suitable methodology to study 'Aqidah (creed), especially after I have learned about the Pillars of Islam, such as Salah (Prayer) and Sawm (Fast). I thank Allah for I also studied the books of "Tawhid" (Monotheism) by Shaykh Muhammad ibn 'Abdul-Wahhab and "Al-Wasitiyyah" by the Shaykh of Islam Ibn Taymiyyah. Would you recommend a proper methodology that would help me pursue a serious study?

A: May Allah increase your deep insight and knowledge! We recommend reading the books of the Salaf (righteous predecessors) on 'Aqidah, among which are what you have already mentioned in your question in addition to the explanatory books: "Sharh Al-'Aqidah Al-Wasitiyyah", "Sharh Al-'Aqidah Al-Tahawiyyah", the commentary on the book of Al-Tawhid titled "Fath Al-Majid" by Shaykh 'Abdul-Rahman ibn Hasan and "Taysir Al-'Aziz Al-Hamid" by Shaykh Sulayman ibn 'Abdullah, the two books of "Al-Hamawiyyah" and "Al-Tadmuriyyah" by Shaykh Al-Islam Ibn Taymiyyah, and the book of "Al-Tawhid" by Ibn Khuzaymah.

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Furthermore, we advise you to focus more on the Qur'an by reciting it and contemplating its meanings than any other book, because it is the most truthful, the most useful and the noblest of all books.

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The fourth question of Fatwa no. 7443

Q 4: What are the useful books that Muslims should read to understand their religion?

A: You should read the Noble Qur'an; the books of Sunnah such as: Sahih Al-Bukhary, Sahih Muslim and the four Sunan (Hadith compilations classified by jurisprudential themes: Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y); and books of 'Aqidah (creed) such as "Kitab Al-Tawhid" (Book of Monotheism), "Fath Al-Majid" and "Zad Al-Mi'ad" by ibn Al-Qayyim, in addition to "Al-'Aqidah Al-Wasitiyyah", "Sharh Al-Tahawiyyah" and such books written by Sunni scholars.

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The twelfth question of Fatwa no. 8150

Q12: Please, inform us of the useful Islamic books that we may refer to in matters related to 'Aqidah (Islamic creed), Fiqh (Islamic jurisprudence), and authentic books of Sirah (biography of the Prophet).

A: You should first refer to the Holy Qur'an and the books of Sunnah like the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and the Sunan (Hadith compilations by Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). In the area of Tawhid (monotheism), you may refer to "Sharh Al-Tahawiyyah" and "Fath Al-Majid Sharh Kitab Al-Tawhid". In the area of Sirah and Fiqh, you may refer to "Zad Al-Mi'ad Fi Hady Khayr Al-'Ibad". We also recommend you to read the books of the Shaykh of Islam Ahmad ibn Taymiyyah and his disciple Ibn Al-Qayyim.

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The fourth question of Fatwa no. 8943

Q 4: What is the best book on Tawhid (monotheism) and 'Aqidah (creed) and how can a person get that?

A: The greatest and best book to clarify the sound 'Aqidah (creed) is the Glorious Book of Allah, the Qur'an, then the Hadith of His Messenger (peace be upon him). The following is a list of some of the most beneficial books on this subject:

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Fathul-Majid, Al-'Aqidah Al-Wasitiyyah, Al-'Uluw Lil-'Aliy Al-Ghaffar, Al-Tawassul wal-Wasilah, Al-Sawa'iq Al-Mursalah Abridged, Tathir Al-I'tiqad and Sharh Al-Tahawiyyah.

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Adhering to the Sunnah

The fourth question of Fatwa no. 8973

Q4: Recently, I have grown my beard, began to offer the obligatory Salah (Prayer) and adhered to Sunnah. In our village, people consider those who adhere to Sunnah as extremists. When I try to convince them, they say, "Ruined are Al-Mutanatti'un (extremists, exaggerators)". Who are the Mutanatti'un? Is adhering to the Sunnah a kind of extremism?

A: I thank Allah (Exalted be He) that He has guided you to the Truth and I thank Him that He has helped you act according to it. Explain to those who oppose you that Islam is easy and Tanatu' in religion means affectation and exaggeration in practicing of religion by exceeding what Allah has ordained. You do not exceed the limits; you have only adhered to what Allah has ordained.

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Sufism

(Part No. 2; Page No. 264)

The dome on the grave of the Prophet (peace be upon him) is no pretext!

The first question of Fatwa no. 6258

Q 1: What is the reality of Sufism? Does it comprise both good and bad aspects? Is Sufism completely independent from Fiqh (Islamic jurisprudence)?

I hope Your Eminence will discuss the Sufi concept of "Al-Hadrah Al-Nabawiyyah" (seeking the presence of the Prophet). Is it a proper practice?

We have in Sudan some Sufi men who take the dome built on the grave of the Prophet (peace be upon him) as evidence for the permissibility of building domes on graves. What is the Islamic ruling on this?

What is the reality of the Sufi concepts of Ghawth (spiritual helper), Qutb (spiritual pole) and Rijal Al-Kawn (Men of the Universe)?

A: First: You may consult the books "Madarij Al-Salikin" by Ibn Qayyim

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Al-Jawziyyah and the book "Hadhihi Hiya Al-Sufiyyah" (Such is Sufism) by Abdur-Rahman Al-Wakil, for information on Sufi-related inquiries. **Second:** The dome built on the grave of the Prophet (peace be upon him) should not be used as a pretext for building domes on the graves of Awliya' (pious people) and the righteous, for neither the Prophet (peace be upon him) made a will that a dome should be built on his grave, nor was it built by his Companions, or the Tabi'un (Followers, the generation after the Companions of the Prophet) or the rightly-guided Imams who lived during the first centuries of Islam whose virtue and excellence are attested to by the Prophet (peace be upon him). Rather, it was built by the people of Bid'ahs (innovations in religion). Moreover, the Prophet (peace be upon him) is authentically reported to have said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") Moreover, 'Aly (may Allah be pleased with him) is authentically reported to have said to Abu Al-Hayyaj: ("Shall I not send you on the same mission as the Messenger of Allah (peace be upon him) sent me? Do not leave any image without erasing it or any high grave without leveling it.") Recorded by Muslim. Consequently, since

neither the Prophet (peace be upon him) nor the rightly-guided Imams are reported to have built a dome on his grave, - in fact, the Prophet (peace be upon him) is reported to have enjoined the contrary - a Muslim should not take the dome built by people of Bid'ah on the grave of the Prophet (peace be upon him) as an ideal to be imitated.

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The sixth question of Fatwa No. 6899

Q 6: The Problem of Sufism: What does it mean and what is the attitude of Islam toward it? I mean the Tijany and Qadiry Sufi orders, as well as the Shiites. These sects are centralized

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in Nigeria. For example, the Tijaniyyah Sufi order has a sort of Salah (prayer) called Bakriyyah that starts with: "O Allah, convey Your blessings on our master Muhammad, the Opener of what is closed... as much as his great rank and high esteem." This invocation is superior to Al-Salah Al-Ibrahimiyyah (The invocation pronounced in the second part of Tashahhud). We have read this (invocation) in their book titled "Jawahir Al-Ma`any" (The Jewels of Meanings) Part 1, page 136. Is this correct?

A: It is said that Sufism is ascribed to Ahl Al-Suffah (at the time of the Prophet) who was a poor group of Sahabah (may Allah be pleased with them) that used to take shelter in Al-Suffah (a section inside the Prophet's Masjid during the Prophet's time). However, this is incorrect. Linguistically, the verb is derived from Al-Suffah is "Suffa" (by stressing the letter "f"). It is also said that the word is taken from the word "Safwah" (purism), meaning to have a pure heart and deeds; but this is incorrect as well, for the word taken from "Safwah" would then be "Safawy". More of a concern are their Bid`ahs (rejected innovations in religion) and corrupt beleifs. It is also said that the word is taken from Arabic "Suf" (wool) which the Sufis used to wear, and this is the most probable meaning that truly describes them and is linguistically correct. .

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Tariqahs (Sufi orders), Awrad (litanies) and Adhkar (remembrances of Allah)

Fatwa No. **7140**

Q: What is the ruling on the Sufi orders and the litanies they recite before the Fajr (Dawn) Prayer and after the Maghrib (Sunset) Prayer? What is the ruling on one who claims to have watched and greeted the Prophet (peace be upon him) saying: Peace be upon you! O light of eyes and relief of souls?!

A: Tariqahs (religious orders) and Awrad (litanies) are considered acts of Bid`ah (rejected innovation in religion) like the famous religious orders of Al-Tijaniyyah and Al-Kattaniyyah. Only litanies that conform with the Qur'an and authentic Sunnah of the Prophet are allowed to be recited.

As to the false claim that some people entered upon Al-Kattani and saw the Prophet (peace be upon him) sitting beside him and then he said: Peace be upon you! O light of eyes and relief of souls, etc. The Prophet (peace be upon him) cannot be seen after his death by anyone. Similarly, he will not leave his grave until the Day of Resurrection. Allah (Glorified be He) says: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ The Prophet (peace be upon him) also said:

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﴾I will be the first one to emerge from the earth on the Day of Resurrection.﴿

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Fifth question of Fatwa No. 6433

Q 5: What is the ruling of Islam on the Sufi orders that exist today?

A: Working according to Bid`ahs (rejected innovations in religion) prevails in most of the Sufi orders. We advise you to follow the guidance of the Prophet (peace be upon him) and his Companions with regard to acts of worship and other things. You can read, the book written by `Abdul Rahman Al-Wakil (may Allah be Merciful with him) entitled Hadhhi Hiya Al-Sufiyyah (This is Sufism) in this regard.

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First question of Fatwa No. 9406

Q 1: What is the religious opinion on the prevailing Sufism of today?

A: First: It is wrong to say: the religious opinion on...? What should be said is: What is the Islamic ruling on...? **Second:** Usually those who are called Sufis nowadays commit acts of Bid`ahs (rejected innovation in religion) that leads to Shirk (associating others in worship with Allah) as well as other kinds of Bid`ah, such as saying "Madad ya sayyid (Help, O Master)", and call upon the qutubs ("holy men"), and recite dhikr in unison using names of Allah which He does not call Himself by like saying "Hu, Hu (He, He)" and "Ah, Ah (a contraction of the word 'Allah')". Whoever reads their books will be aware of many of their Bid`ahs that lead to Shirk, and other acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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Sufism mostly involves Bid`ahs (rejected innovations in religion)

First question of Fatwa No. 9848

Q 1: Are the Sufi orders such as Al-Shadhiliyyah and Al-Rifa`iyyah following the right way, or are they people of division and misguidance? Is it permissible to join any of these orders?

A: All the orders of Sufism mostly involve Bid`ahs and deviate from

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the Shari`ah. Therefore, you should stay away from these orders. .

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fourth and fifth questions of Fatwa No. 2612

Q 4: What is the meaning of this saying said by Sufis: "So-and-so is the owner of time and one of those who disposes of people's affairs"? What is the ruling on a person who believes in this saying? Is it permissible to perform Salah as a Ma'mum (a person being led by an Imam in Prayer) behind this person who holds these views?

A: So-and-so is the owner of the time... etc. means, there is a person who disposes the affairs of mankind by driving away their hardships, rescuing them from distress and bringing them what they want of benefits. He who holds these views is a Mushrik who associates others with Allah in Lordship and disposing of the affairs of mankind. Performing Salah behind such a person is impermissible. Such a person should also not take the lead of Muslims. He should not be an Imam in Salah because of his sheer Kufr (disbelief) and Shirk (associating others with Allah in worship). This kind of Shirk is worse than the Shirk of Jahiliyyah (pre-Islamic time of ignorance). Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"﴾ ﴿Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?﴾

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There are many other Ayahs (verses) that confirm this meaning.

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Q 5: Can a person reach the degree of receiving revelation directly from Allah while they are neither a prophet nor a messenger?

A: No human can receive revelation directly from Allah whether news or legislation except the prophets and messengers (peace be upon them), else it will be a true vision which is only seen by a pious person or someone sees it about another during sleep. It is part of forty six parts of revelation. As for true insight, it is a kind of inspiration like `Umar ibn Al-Khattab (may Allah be pleased with him) was. However, nightly visions and insight which were given to people other than prophets (peace be upon them) are not considered a basis of legislation and should not be taken for granted. Dreams and insight are mixed up with true and false ones. So they are not dependable except if they are seen by messengers and prophets (peace be upon them). Therefore, the Prophet (peace be upon him) did not depend upon them even if they were of `Umar (may Allah be pleased with him), but he depended on what has been received from revelation.

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Dancing and singing of Sufis

The fourth and fifth questions of Fatwa no. 3544

Q 4: What is the ruling on the dancing, singing, and swaying of Sufis during what they call circles of Dhikr (Remembrance of Allah)?

A: The best of speech is the Book of Allah and the best of guidance is the guidance of Muhammad (peace be upon him). The most evil of things are those which have been newly invented (in religion). Allah has completed the religion (Islam) for His Servants regarding the code of actions, words and beliefs. He (Exalted be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ The Messenger of Allah (peace be upon him) clarified the matters of this religion through his sayings, deeds, and confirmations. Moreover, his Sahabah (Companions, may Allah be pleased with them) reported all the Prophet's sayings, deeds and approvals. The religion is perfect in terms of its rules, explanations, and transmitted reports. As for Dhikr, it is like any other act of 'Ibadah (worship), bound by religious texts from the Qur'an and the Sunnah and not amenable to personal opinion. Whoever singles out certain acts of worship to be performed at fixed times and in a special way, is required to provide the evidence. As to what is mentioned in the question, it is groundless and baseless in Shari'ah (Islamic law). It is authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ Accordingly, what is mentioned in the question is included under rejected actions.

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Q 5: Did the Prophet (peace be upon him) know the Qur'an before it was revealed upon him as alleged by Sufis?

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A: The Qur'an is the word of Allah with its letters and meanings. The first thing revealed from the Qur'an upon the Prophet (peace be upon him) was "Iqra'" (read). The Qur'an was revealed in portions for about twenty three years. Allah pointed out that the Prophet (peace be upon him) did not know the Qur'an before being revealed upon him. Allah (Exalted be He) says: (And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith.) Therefore, we realize that what is alleged by Sufis that the Messenger of Allah (peace be upon him) was acquainted with the Qur'an before it was revealed is an invalid saying. This is the saying of a person who has no knowledge. This is similar to the saying held by them and others that the Prophet (peace be upon him) was acquainted with Ghayb (the unseen). This is falsehood, Kufr (disbelief) and misguidance as Ghayb is known only by Allah (Glorified and Exalted be He). Allah (Exalted be He) says: (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh")

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Q 6: Is it true that a person can see the Prophet (peace be upon him) while they are awake as claimed by the Sufis?

A: Though the Prophet (peace be upon him) is dead, he is alive in his grave in the sense of the Barzakh life (period between death and the Resurrection). This life is known to none but Allah alone. The claim that a person who is awake can see the Prophet is not true, as there exists no proof to support it. It is authentically reported that the Messenger of Allah will be the first person to emerge from earth on the Day of Resurrection. This clearly indicates that the Prophet, like all other dead people, will rise from his grave only on the Day of Resurrection. This fact is expressed in the Qur'anic Ayah (verse) which reads:

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﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ Allah (Glorified and Exalted be He) also says: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ These Ayahs indicate that the dead will rise from their graves only on the Day of Resurrection.

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Fatwa no. 3560

Q: The shaykhs of Sufi Tariqahs (orders) are found in some countries; they give pledges to their disciples, and those who take the pledge should never break it. They decide on nights for congregational Dhikr (Remembrance of Allah) with specific names, such as: Allah, Hayy (Ever-Living), Qayyum (the One who sustains and protects everything), or Ah in the form of circles or lines, standing or sitting. They sway to the right and left, and a group of them chant praising the Messenger of Allah (peace be upon him) and the rest of the prophets and righteous people, usually accompanied with drums, tambourines and Mizmar. Some of the attendees pay money known as Nuqtah. Sometimes, there are no tambourines, Mazamir or Nuqtah.

The chanters say, "O, Hussayn! Help us! O, Sayyidah

Zaynab! Help us! O, Badawy! Help us! O, my grandfather, the Messenger of Allah! Help us! O, Awliya' (pious people) of Allah! Help us!"

Some people make a vow to sacrifice a sheep, pay money and so on to Badawy, Al-Husayn, Al-Sayyidah Zaynab or others. A ram might be slaughtered by the shrine of the shaykh whom the vow is made to and the money put in the box at the shrine. Are such deeds permissible or prohibited? Please advise, may Allah reward you of the best.

A: First, the Muslim men and women used to pledge allegiance to the Messenger of Allah (peace be upon him) on accepting Islam, whether 'Aqidah (creed), sayings or deeds. Allah (Exalted be He) ordered them to obey him in everything he tells them of Qur'an and Hadiths authentically reported to him. He associated obedience to the Messenger (peace be upon him) with obedience to Allah; He even considered obeying the Messenger part of obedience to Allah in many Ayahs of the Qur'an. Allah the Exalted says, ﴾And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are!﴿ (Surah Al-Nisa', 4: 69). He also says, ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.﴿ (Surah Al-Nisa', 4: 80). He also says, ﴾And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.﴿ (Surah Al-Ma'idah, 5: 92). Allah (Exalted be He) considered following him in what he conveyed to them of the Qur'an and the Sunnah a sign of

loving Allah and a reason for which He loves them and forgives their sins, as He says, ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept

Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."》 《Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers.》 (Surah Al-'Imran, 3: 31-32). It is not authentically reported from the Prophet (peace be upon him) that he pledged allegiance to one of his Sahabah (Companions), neither the Rightly-Guided Caliphs nor anybody else, in the way done by the shaykhs of Sufi Tariqahs; by taking the pledge from their disciples to call Allah with certain names such as "Allah", "Hayy" and "Qayyum", and committing to this portion recited with consistency every day and night. They are not allowed to mention any other names of Allah except with the permission of the shaykh; otherwise they would be disobedient and disrespectful to him. It is feared that the servants of the Names of Allah might harm a person who does so for transgressing the limits. In addition, each one of the shaykhs of Sufi Tariqahs is keen on spreading conflict between his disciples and the disciples of other shaykhs, until they have divided religion into different sects; each one of them calling to his own Bid'ah (rejected innovation in religion) and warning his disciples against following the shaykhs of other Sufi Tariqahs or pledging allegiance to them. Such commitments, Allah has sent down no authority for, and were not ordained by the Messenger of Allah (peace be upon him). Thus, they represent the saying of Allah, 《Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.》 (Surah Al-An'am, 6: 159).

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The Prophet (peace be upon him) is not reported to have mentioned Allah with a specific name such as "Hayy", "Qayyum", "Haqq" or "Allah". He did not order us to mention Allah this way, or recite this consistently every night and day. It is also not reported that he warned the believers from showing loyalty to each other, but he ordered them to do so. Allah praises them for this when He says, 《The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.》 (Surah Al-Tawbah, 9: 71). It is authentically reported that the Prophet (peace be upon him) said, 《"None of you will believe until they love for their brother what they love for themselves."》 Narrated by Al-Bukhari and Muslim. It is also authentically reported that the Prophet (peace be upon him) said, 《Beware of suspicion, for suspicion is the worst of false tales. Do not look for each other's faults; do not spy; do not be jealous of one another; do not desert (cut your relation with) one another; and do not hate one another. O, Allah's slaves! Be brothers (as Allah has ordered you!)》 Narrated by Al-Bukhari and Muslim.

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Second, the Prophet (peace be upon him) told us the merits of gathering to recite, study, and meditate the Qur'an, as he (peace be upon him) said, 《Any group of people that assemble in one of the Houses of Allah to study the Qur'an, tranquility will descend upon them, mercy will cover them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity》 Narrated by Muslim. He showed this practically, as he sometimes used to recite the Qur'an when some of his Sahabah (may Allah be pleased with them) were visiting him, so that they hear him and learn how to recite Qur'an in a proper way. Sometimes, he used to ask one of his Sahabah to recite the Qur'an in front of him, as he liked to listen to it from others. It is also authentically reported that

he (peace be upon him) said to 'Abdullah ibn Mas'ud (may Allah be pleased with him), ("Recite [the Qur'an] to me." He replied, "How can I recite to you while you are the one to whom the Qur'an was revealed?" He (peace be upon him) said, "I like to listen to it from others." He recited to him Surah Al-Nisa', until he reached the part in which Allah says, (How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?) At that moment, he (peace be upon him), said, "Hold on!" and he shed tears.) Narrated by Al-Bukhari. He (peace be upon him) also used to select suitable times for preaching to them, so that they do not get bored. He used to sit with them in the Masjid (mosque) or anywhere else to teach them the fundamentals of their religion, and sometimes he used to ask them questions so that they interact with him, until he attracts their attention

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and they become anxious to know the answer. Only then, he tells them the answer, so that they fully comprehend it. It is authentically reported in the narrations of Al-Bukhari and others, from Abu Waqid Al-Laythy (may Allah be pleased with him) (that the Messenger of Allah (peace be upon him) was sitting in the Masjid along with some people when three people came; two of them stepped forward to the direction of the Messenger (peace be upon him) and one of them went away. One of them stood by the side of the Messenger (peace be upon him) and found a space in the circle where he sat down; the other sat behind the circle; and the third one went away. When the Messenger of Allah (peace be upon him) finished his speech, he said, "Shall I inform you about these three persons? One of them sought refuge with Allah, so Allah gave him refuge; the second one felt shy, so Allah showed kindness to his shyness (and so he was accommodated in that meeting); and the last one turned away, so Allah turned away (His attention) from him.) It is authentically reported in the narrations of Al-Bukhari and others, from Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("There is a tree whose leaves do not fall; it resembles a believer. What is it?" `Abdullah said, "I thought to myself that it is a palm tree." Then, people said, "O, Messenger of Allah! Tell us what it is." He (peace be upon him) said, "It is a palm tree.") There are other practical instances which show that their meetings with the Prophet (peace be upon him) were dedicated to teaching, preaching and reciting the Qur'an in a contemplative way. It is not known

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that he (peace be upon him) used to dedicate special days and nights of the week to gather with his Sahabah to remember Allah collectively with one of His Names, while they are standing or sitting in circles or in rows; tottering around like drunken people; or swaying like dancers out of ecstasy at the melodies, the voices of singers, and the sounds of drums, Duffs (tambourine-like instruments without bells) and flutes. Thus, it becomes evident that what the Sufis do nowadays is an innovated Bid'ah and abhorred misguidance, as the Prophet (peace be upon him) says, (If a person innovates things in our affairs for which there is no valid (reason), these are to be rejected.) Agreed upon.

Third, saying: "O, Sayyidna Al-Husayn! Help me! O, Sayyidah Zaynab! Help me! O, Badawy, the shaykh of Arabs! Help me! O, Messenger of Allah! Help me! O, Awliya' (pious people) of Allah! Help me!" and such abominable sayings. This is considered Shirk Akbar (major form of associating others in worship with Allah) which takes a person out of Islam, we seek refuge with Allah from that, because it entails asking the dead for benefit, support, and repelling harm. What is meant by help here is support and aid. Thus, the meaning of "O, Sayyid Badawy! Help me! O, Sayyidah Zaynab! Help me!, etc., is to ask them to bring benefit and remove harm. This is Shirk. Allah (Exalted be He) said after pointing out to His servants His disposing and subduing of the universe: (Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a

Qitmîr (the thin membrane over the date-stone).》 《If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).》

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Allah considered invoking others to be Shirk. He (Glorified be He) says: 《And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?》 《And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.》 Allah (Glorified be He) tells us that those who are invoked beside Him from among the prophets and righteous people are unaware of the invocations of those who invoke them and they do not answer their invocations. Moreover, they will be their enemies on the Day of Judgment and they will deny the worship of those who worshipped them beside Allah. Allah says: 《Do they attribute as partners to Allâh those who created nothing but they themselves are created?》 《No help can they give them, nor can they help themselves.》 《And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.》 《Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.》 He also says: 《And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.》 Allah tells us that whoever invokes others instead of Him as the dead and the like will not prosper due to their disbelief and their invoking people other than Allah.

Fourthly: Vowing to sacrifice livestock and spending money in all aspects of goodness are acts of worship. This is because Allah (Exalted be He) praises those who fulfill their vows and promises them rewards and recompenses.

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Allah (Exalted be He) says: 《They (are those who) fulfil (their) vows》 and 《And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.》 Therefore, whoever vows to obey Allah should fulfill their vow, and whoever intends to sacrifice for anyone other than Allah is a Mushrik (one who associates others with Allah in worship). It is not permissible for them to fulfill this vow. Moreover, they have to repent from all the types of Shirk. Allah (Exalted be He) says: 《Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).》 《"He has no partner. And of this I have been commanded, and I am the first of the Muslims."》 and 《Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).》 《Therefore turn in prayer to your Lord and sacrifice (to Him only).》

Therefore, A Muslim should follow the Qur'an and the guidance of the Messenger of Allah (peace be upon him) and worship Allah (Exalted be He) with what He legislates. A Muslim also has to be sincere in Du'a' and in all acts of worship as vowing, putting trust in Allah and returning to Him in adversity and prosperity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Does Islam tolerate the Sufi Orders e.g. Al-Shadhiliyyah ?

First question from Fatwa No. 4297

Q1: What is the Islamic viewpoint on the existence of Tariqahs (Sufi orders) like Al-Shadhiliyyah and Al-Khalwatiyyah, etc.? If they are tolerated, what is the evidence in support of them? What is the meaning of Allah's saying: ﴿"And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)."﴾ **? Also, what is the interpretation of His Saying:** ﴿And upon Allâh is the responsibility to explain the Straight Path. But there are ways that turn aside (such as Paganism, Judaism and Christianity). And had He willed, He would have guided you all (mankind).﴾ **What are the ways that turn aside? What is the Straight Path of Allah? What is the interpretation of the Saying of the Messenger (peace be upon him) in the Hadith narrated by Ibn Mas`ud:** ﴾He (peace be upon him) drew a line and said: This is the way of guidance. Then, he (peace be upon him) drew other lines; on the right and the left and said: These are ways on each one of them there is a devil who calls to it.﴿ **?**

A: The Tariqahs (Sufi orders) you mentioned are not recognized in Islam nor are

the likes of it. The only recognized way in Islam is that mentioned in the two Ayahs (Qur'anic Verses) and in the Hadith you mentioned. These orders find some repulsive implication in the Saying of the Prophet (peace be upon him): ﴾ The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects. All will enter Hell-fire except one sect. It was said: 'Which sect is it, Allah's Messenger?' He said, 'The sect that follows what I and my Companions are following today'﴿ .

Also the Prophet (peace be upon him) said: ﴾A group of my people will remain victorious (on the right path), and those who desert or oppose them shall not be able to do them any harm until Allah's Command is executed (i. e. Resurrection is established) while they are in this position.﴿ Taking the right path lies in following the Noble Qur'an and the authentic Prophetic Sunnah. This is Allah's Way. Indeed, it is the Straight Path and the clear Straight line as mentioned in the Hadith of Ibn Mas`ud. It is also the way followed by the Companions of Allah's Messenger (peace be upon him), their followers of the Salaf (righteous predecessors) and those who followed their way. Other Tariqahs (Sufi orders) and sects are the paths mentioned in the Saying of Allah (may He be Exalted and Praised): ﴾and follow not (other) paths, for they will separate you away from His Path.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question from Fatwa No. 5156

Q 1: What is the opinion of your Eminence on the current widespread Tariqahs (Sufi orders) like Al-Naqshabandiyyah, Al-Qadiriyyah. In our land in the far Maghrib, Sufi orders like Al-Jilaniyyah Al-Tijaniyyah, Al-Harqawiyyah, Al-Wazzaniyyah, Al-Dilaniyyah, Al-Nasiriyyah, Al-`Alawiyyah, Al-Kattaniyyah, and many others exist. They recite almost the same Wird (practice of repeating the Name of Allah, and a set of invocations assigned to the Murid by his shaykh or deputy as a liturgy of communion). In the morning and evening Wird, they recite prayers of forgiveness a hundred times and invoke Allah's peace and blessings upon the Prophet a hundred times using any formula of Dhikr. They also recite 'la Ilaha Illa Allah' (there is no deity but Allah) a hundred times. They perform Salah (Prayer) on time as it is an essential requirement for reception of Wird. Some Scholars of Al-Ikhwan Al-Muslimun (Muslim Brotherhood) say: "Any one who follows any of the Sufi orders is a Mubtadi' (one who introduces a rejected innovation in religion) and a Mushrik (polytheist) as no Sufi orders existed during the time of the Prophet and his Sahabah (Companions). Please, give an elaborate answer on this issue, for ascribing people to polytheism is seriously dangerous; polytheists are denied Paradise and consigned to hellfire.

A: The Shaykhs of Sufi Tariqahs (orders) are well-known for their ascetic practices and devoutness. However, superstitions and Bid`ahs (rejected innovations in religion) creep into their rituals and ceremonial practices like the Bid'ah of repeated mentioning of the proper Name of Allah and His Attributes saying (Allah - Hayy (Ever-Living)- Qayyum (Self-Subsisting)) or referring to Allah with the pronoun 'He'

or referring to Him through repeated meaningless words like 'Ah'. Anthems, bows, dances, clapping, and other theatrical movements and pauses in rhyming tunes are performed during Dhikr (Remembrance of Allah). Affected chanting of Sufi hymns is synchronized with music and beats of the drum known as Al-Baz (a kind of small percussion instrument with a membrane stretched tightly over both ends). None of these innovated rituals is known to have been practiced by the Prophet (peace be upon him), or the Rightly Guided Caliphs or any of the Prophet's Sahabah (Companions).

Al-`Irbad ibn Sariyah (may Allah be pleased with him) narrated: (The Prophet (peace be upon him) delivered a very eloquent sermon to his Companions, on account of which eyes shed tears and hearts were filled with awe. A man said, "O, Prophet of Allah! It seems as if it is a farewell sermon, so advise us." He (peace be upon him) said, "I enjoin you to fear Allah and to listen and obey even if an Abyssinian slave is appointed as your leader. Those among you who shall live after me, will see much discord, so hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to them fast. Beware of novelties (in religion), as every novelty is an innovation, and every innovation is misguidance.") Narrated by Abu Dawud and Al-Tirmidhi who classified it as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and Sahih (a Hadith that has been transmitted by

people known for their uprightness and exactitude; free from eccentricity and blemish)

Though the Wird they recite consists of formulas of legal dhikr e.g. seeking forgiveness and invoking peace and blessings on the Prophet, the Prophet was not recorded to have recommended such types of Dhikr to be repeated in the morning or in the evening.

Likewise, the Prophet did not assign a specific portion of Dhikr for these times nor did he make it a means of seeking nearness to Allah through a pledge conveyed from a shaykh to the Murid (the disciple). Consequently, it would be an act of Bid`ah to commit oneself to these Adhkar while seeking to attain nearness to Allah. The Prophet (peace be upon him) is reported to have said: ﴾Whoever introduces things extraneous to our affair i.e. religion, his act is rejected.﴿ Narrated by Al-Bukhari and Muslim. In another version narrated by Muslim: ﴾Whoever introduces in our matter i.e. religion, something that does not belong to it, will be rejected.﴿ It is, however, a praiseworthy act to recite authentic formulas of Dhikr which the Prophet recommended to be repeated for a specific number of times or during a certain time of the day. For example, the Prophet (peace be upon him) is reported to have said: ﴾"There is no deity but Allah alone, Who has no partner. His is the Dominion and Praise, and He is Able to do every thing.' Whoever says the above formula a Hundred times, receives the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped out and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more.﴿ Narrated by Al-Bukhari and Muslim. The Prophet (peace be upon him) is further reported to have said: ﴾"Whoever says, Subhana'llah wa bi-hamdihi (Glory and Praise are due to Allah) one hundred times during a day will have his wrong actions forgiven, even if they are as abundant as the foam on the sea."﴿ Narrated by Al-Bukhari and Muslim. There is nothing wrong with a person committing themself to the time and the specific number of repetition of these formulas but without reciting them in an innovated manner like swaying, dancing, or clapping their hands.

Some Sufis are further misguided into beseeching the dead and absent people to

relieve their distresses, help them stand up, etc. These practices are considered acts of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). We ask Allah to grant us safety and protection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!Permanent Committee for Scholarly Research and 'Ifta

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Is the dead body of a Waliy (pious person) raised to heaven after his death?

First question from Fatwa No. 7781

Q 1: It is said that when a Waliy dies and is buried in a grave, the angels come to take his body out and raise it to heaven. Is this statement true?

A: No, it is not true. Rather, the soul is raised to heaven and its doors will be opened if the soul belongs to a believer, but will be closed if the soul belongs to a disbeliever, in which case, it will be thrown back to earth.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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First, second, fourth and fifth questions from Fatwa No. 948

Q 1: Some Sufis say that Dhikr (Remembrance of Allah) is better than the obligatory Salah. Allah says: (and the remembering (praising) of (you by) Allâh (in front of the angels) is greater) **Is Dhikr of Allah better than Salah as they say?**

A: Allah orders us to offer Dhikr. Allah (Exalted be He) says: (O you who believe! Remember Allâh with much remembrance.) (And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].) He (Exalted be He) points out that hearts receive tranquility and rest by remembering Him. He says: (verily, in the remembrance of Allâh do hearts find rest.) The Prophet (peace be upon him) mentioned that he who remembers Allah in private and his eyes shed tears is among the seven people whom Allah will give protection by his shade on the Day when there will be no shade except with Him. The prophet (peace be upon him) also pointed out the similitude of he who remembers his Lord and he who does not remember Him as like that of the living and the dead. The life and tranquility of the hearts and the rest and purity of the souls are in the Dhikr of Allah. Also, its reward will be great with Allah.

There is no doubt that Salah contains the best kinds of Dhikr such as reciting Qur'an,

Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and the Shahadatayn (two Testimonys of Faith). The preference of the words of Allah over the words of His servants is similar to the preference of Allah over mankind. The best words said by the Messenger of Allah (peace be upon him) and the prophets before him is "There is no deity but Allah". All these Adhkar (remembrance of Allah) are included in Salah. Salah also contains Ruku` (bowing) and prostration. The closest a servant comes to his Lord is while he is prostrating himself. Therefore, saying that Dhikr outside Salah is better than Salah is like saying that something is better than itself. It may also as giving preference to something over what is better than that which is invalid.

The meaning of the saying of Allah (Exalted be He): (and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers].) is the obligatory Salahs in their due times as they were prescribed by Allah and pointed out by the Messenger of Allah (peace be upon him) through his sayings and deeds. If Muslims perform Salah as it was prescribed, it will prevent them from committing evil sins and Allah will protect them by its virtue, from doing undesirable things. Allah's mentioning of them when they offer Dhikr is greater in reward and estimation. Allah (Exalted be He) says: (Therefore remember Me (by praying, glorifying), I will remember you) Ibn Jarir chose this meaning in his exegesis of the Qur'an. A group of interpreters of the Qur'an agreed with him relying

on what was said by many of the Companions and the second generation of the Muslim Ummah (nation) in this regard.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Q 2: Some Sufis say that the permission granted by one of their sheikhs to his disciple is done by saying: "O Follower, I permit you to recite in His rememberance 'La Ilaha Illa Allah' (There is no deity except Allah) 140 times reported through chains of transmission to the Prophet (peace be upon him), then to Jibril (Gabriel) and then to Allah (May He be Exalted)". Is this saying valid or not? Is this permission authentically reported from the Prophet (peace be upon him) or is it an act of Bid`ah (rejected innovation in religion)?

A 2: Remembrance of Allah (May He be Praised) is to recite His Book and authentic remembrance formulas reported from the Prophet (peace be upon him); whether by Tasbih (Saying Subhan Allah [Glory is due to Allah]), Tahmid (saying Al-Hamdullilah [Praise is due to Allah]), Takbir (Saying Allah Akbar [Allah is Most Great]) or Tahlil (Saying La Ilaha Illa Allah [There is no deity except Allah]), as has been ordained by Allah and recommended by His Messenger (may peace be upon him). Therefore, whoever claims among Sufi sheikhs or their followers that any of Allah's Names has a servant, or that the prescribed Remembrance of Allah is forbidden unless formerly permitted by the sheikh, will be ascribing a lie to Allah, His Messenger and Islam. This is because there is no proof in Allah's Book or the Sunnah of the Prophet (peace be upon him) indicating any of this. Thus, such Sufi claims are acts of Bid`ah (rejected innovations in religion). The Messenger of Allah (peace be upon him) said: (Whoever introduces something into this affairs of ours it is to be rejected.) Allah is the One sought for help.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Q 4: Is there any harm if a Muslim follows the Tariqah (Sufi order) ascribed to shaykh `Abdul-Qadir or Abu Al-Hasan Al-Shadhly? Is it a Sunnah (a commendable act) or a Bid`ah (rejected innovation in religion)?

A: It is narrated by Abu Dawud and other Compilers of the Sunan on the authority of

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Al-`Irbad Ibn Sariyah who said: (One day the Messenger of Allah (peace be upon him) led us in prayer, then turned to us delivering a very eloquent sermon, on account of which eyes shed tears and hearts were filled with awe. A man said: "O, Prophet of Allah! It seems as if it is a farewell sermon, so advise us." He (peace be upon him) said, "I enjoin you to fear Allah and to listen and obey even if an Abyssinian slave is appointed as your leader. Those among you who shall live after me, will see much discord, so hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. But beware of novelties, for every novelty is an innovation, and every innovation is an error, and those who are led astray by their acts would enter the Hell-fire.) .

Allah's Messenger (peace be upon him) mentioned that great disorder where many orders, sects, and rejected innovations would appear among the Muslims. He also enjoined the Muslims to adhere to Allah's Book (the Qur'an) and stick to his Sunnah and hold fast to it. He warned the Muslims against division, disagreement, and religious innovations because they are misleading and delusive, thus deviating people from Allah's Way. So the Prophet (peace be upon him) advised the Muslims with what Allah (Glorified be He) advises His servants in His Saying: (And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves) Also Allah says: ("And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2).")
So we enjoin you to follow the same advice of Allah and His Messenger that is, to follow the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) and we warn you against the rejected innovations of the people following Tariqahs (Sufi orders).

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We warn you against insincere mysticism, innovated and impermissible supplications, and invocations involving Shirk (associating others in worship with Allah) or Istighathah (Seeking succor) from anyone other than Allah. We warn you against mentioning just Allah's Names (without invoking Allah) or meaningless words like 'Ah' which are not among Allah's Names, invoking Allah with shaykhs, and believing that shaykhs know what is in the hearts. We also warn you against the collective remembrance of Allah where a group of people raise their voice with words at a time and form circles of whirling and singing people. Such practices are not mentioned in Allah's Book (the Qur'an) nor in the Sunnah of His Messenger (peace be upon him).May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

Permanent Committee for Scholarly Research and 'Ifta

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Q 5: In Tanzania we prepare a banquet to be held in a special location in our town where we gather and say: "This banquet is offered by the founder of Qadiriyyah Tariqah (Sufi order)." Is this act regarded as Bid`ah (innovation in religion) or does it comply with the Sunnah of the Prophet (peace be upon him)? We do not visit the Masjids (mosques), unless we make this banquet and recite the birth narrative of the Prophet (peace be upon him). Is there anything wrong in doing these things?

A: During the lifetime of the Prophet (peace be upon him), the Sahabah (Companions of the Prophet), and Salaf (Righteous Predecessors), banquets were not prepared for honoring any of the late righteous men. None of the Sahabah or Salaf celebrated the Mawlid (the Prophet's birthday) either during the lifetime of the Prophet (peace be upon him) or after his death. They never prepared food to commemorate the Prophet's death. Celebrating the birth of the Prophet (peace be upon him), or that of righteous people, caliphs, outstanding personalities, Shaykh `Abdul-Qadir or others, by reciting eulogies or even worse claiming that the soul of the Prophet (peace be upon him) attends the celebration, are all considered reprehensible Bid`ahs.

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Showing respect to the Prophet (peace be upon him) can be manifested by following his way; Allah (Exalted be He) says: ﴾Say (O Muhammad to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴿ Also, love for the righteous people can be shown through following their path while conforming with the guidance and Sunnah of the Prophet (peace be upon him).

Therefore, Muslims should adhere to the Sunnah of their Prophet (peace be upon him) and the path of the Rightly-Guided Caliphs and be wary of excessive veneration of pious people and over-praising them. The Prophet (peace be upon him) said: ﴾Do not exaggerate in praising me as the Christians over-praised the son of Mary, for I am only His Slave. So, call me Allah's Slave and Messenger.﴿ (Related by Al-Bukhari in his Sahih) The Prophet (peace be upon him) further said: ﴾Do not exceed the limits in your religion for those who preceded you have been destroyed due to their excessiveness.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Invocating Allah with the single pronoun formula

Fourth question from Fatwa No. 3867

Q 4: Is it permissible to invoke Allah saying "O Ho" i.e. refering to Allah with He meaning: "He is Allah"?

A: Single pronouns refer to the speaker, the addressee or the absent. They are not names of Allah in the lingual or the Shar`i meaning because He does not name Himself by it. So, invoking Him with them is nomination, calling and mentioning Him with anything other than His names which is not permissible. It is considered a deviation in His names by calling Him names that He does not call Himself and it is not a permissible supplication. Allah (Glorified be He) forbids that saying: ﴿And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!Permanent Committee for Scholarly Research and 'Ifta

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Fatwa no. 6571

Q: I came from North Africa to work here in the KSA. I ask Your Eminence to enlighten me. I am a Sufi; one of my shaykhs has ordered me to glorify Allah after Subh and Maghrib prayers. The group of this shaykh form circles of Dhikr (remembrance of Allah) that begin after Isha' prayer. In such circles they do the following: they start saying Allah's greatest Name, i.e. Allah, prolonging and accenting it along with some other utterances of Dhikr. Afterwards, we stand up on the rooftop and chant the word "Allah" till its letters fade away to merely become "Ah Ah". I, like some friends of mine, became charmed with it. People used to call us the Kittah party. Kindly, guide me, is Dhikr in such a manner correct that I may go on doing it or I had better abandon it? People claim that there is no mention of this Kittah in the Qur'an or Sunnah.

A: It is impermissible to follow the way of the Shaykh you mentioned above or to glorify Allah in such a manner, for this is one of the Bid'ahs (innovations) introduced into the religion. Rather, you are to say utterances of Dhikr authentically reported from the Prophet (peace be upon him) after performing the Five Obligatory Daily Prayers and during other times as mentioned in the books of Hadith. Allah, may He be Exalted, says (what means):(Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day)

Such prescribed Dhikr can be found in the book "'Umdatul-Hadith" by Shaykh 'Abdul-Ghany Ibn 'Abdul-Wahid Al-Maqdisy, "Muntaqa Al-Akhbar" by Ibn Taymiyyah and "Bulugh Al-Maram" by Al-Hafizh Ibn Hajar (may Allah be merciful to them all).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 7170

Q: I live near the Egyptian-Sudanese borders. There are many Sufi orders that have gone astray and led people astray there. Some people delay slaughtering their sacrificial animals three days after `Eid-ul-Adha (the Festival of the Sacrifice), so the Sufi people may eat from them when they come to perform their empty rituals. People think by doing so they are doing something religious. Is their sacrifice valid? Or is it mere meat as stated in the Hadith?

A: Indeed, you told the truth about the deviation and innovations of the Sufi orders. The animals that some people slaughter three days after `Eid-ul-Adha (the Festival of the Sacrifice) are not sacrificial animals, for the deadline to offer the sacrificial animals is the fourth day of `Eid-ul-Adha. In fact, the meat of the animals slaughtered in this manner is mere meat offered to guests

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to honor them and cooperate with them in spreading rejected innovations which is considered as cooperation in sin and transgression.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question from Fatwa No. 6898

Q 4: Is the way of Dhikr (remembrance of Allah) prevailing now among the people of the Sufi orders right or wrong? Is it reported in the Sunnah? Supposing that it is reported in the Sunnah, what is the supporting evidence, because it is the cause of many conflicts among people?

A: Making Dhikr by the Sufis in one voice while swaying is an act of Bid`ah. It is authentically reported that the Prophet (peace be upon him) said: (Who innovates something which is not in harmony with the principles of our religion, that thing is rejected.) Related by Al-Bukhari and Muslim. The Prophet (peace be upon him) also said: (He who does any act for which there is no sanction from our behalf, that is to be rejected.) Related by Imam Muslim in his Sahih (authentic) book of Hadith. It is sufficient for a Muslim to follow the Prophet (peace be upon him) in terms of his words and deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 7583

Q: A questioner states that there are three religious groups in his country, namely: (1) Izalat Al-Bida` wa Iqamah Al-Sunnah (Bid`ah Elimination and Sunnah Establishment), (2) Sufi orders, and (3) Al-Qadiriyyah (Sufi order). He asks that you shed light on these three groups and clarify their position with respect to the Noble Qur'an and the honorable Sunnah of the Prophet.

A: First: Whoever calls to (adherence to) Allah's Book (May He be Exalted) and to what is authentically reported from the Messenger of Allah (peace be upon him), acts accordingly, denies whatsoever opposes them, tries to remove innovated acts of Bid`ah, cooperates with and befriends the people of Sunnah, refutes the people of Bid`ah, and rejects their innovations in Islam with sure knowledge and upon clear proof, will be of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community).

Second: Sufi orders are many, including Al-Tijaniyyah, Al-Qadiriyyah, Al-Khalwatiyyah, etc. Yet, none of the above Sufi orders is completely void of Bid`ah acts, even though they may differ in the degree of Bid`ah. Some of them have many Bid`ahs and others have few.

Third: The Shiites have more than twenty sects. You can read about them in Al-Milal wa Al-Nihal, by Al-Shahristany; Al-Fisal fi Al-Milal wa Al-Nihal, by Ibn Hazm; Al-Farq bayn Al-Firaq, by Al-Bughdady; Mukhtasar Kitab Al-A'immah Al-Ithna `Ashriyyah; and Minhaj Al-Sunnah,

by Ibn Taymiyyah. You will find in these books adequate information about these sects and their position with respect to Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa No. 9811

Q 1: What is your opinion concerning these things written in the attached paper: "Hizb Al-Aman", "Raqam 2", "Salah Al-Nuqtah" and "Salah Al-Lahutiyyah"?

A: What has been mentioned in the attached paper with your question; Hizb Al-Aman, Salah Al-Nuqtah, and the Salah Al-Lahutiyyah etc. are kinds of Sufi Bid`ahs (rejected innovations in religion) and doing them is not permissible.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Offering Congregational Salah with Sufis

The ninth question of Fatwa no. 6250

Q 9: In the suburb where I live there is a Masjid (mosque) with a Zawiyah (corner, prayer room) reserved to a Tariqah (Sufi order). Is it permissible to pray in it?

A: Do not pray with these Sufis in their Zawiyah, and beware of keeping company with them and mixing with them, lest you should be influenced by their acts. You are advised to offer Salah (Prayer) in a Masjid where the congregation is keen to follow the Sunnah and adheres to it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Twelfth question from Fatwa No. 9450

Q 12: How can Sufi Shaykhs see the Prophet (peace be upon him) in wakefulness?

A: No one can see the Prophet (peace be upon him) after his death in wakefulness, but this can happen in a dream. So, whoever sees the Prophet (peace be upon him) in a dream, then he really sees him, for Satan cannot appear in his form as reported in many Sahih (authentic) Hadiths from the Prophet (peace be upon him).

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As for what some Sufis claim that they see the Prophet (peace be upon him) while they are awake, that is utterly groundless batil (null and void).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question from Fatwa No. 9529

Q 2: Praise be to Allah, I like to follow the example of the Messenger (peace be upon him) and the Salaf (the pious predecessors). I attended some Sufi sessions just to know what is happening there and I was astonished by the movements and the dances which are not in conformity with human reverence, shyness and dignity, to say the least. They interpret static things and focus their worship around torturing themselves by several means. Most of their worship depends on Dhikr (Remembrance of Allah). They frequently mention the names of the pious people and believe in them more than they believe in Allah and His Messenger. They have some views, most of which attack the pious Salaf who adhere to the Sunnah of the Prophet (peace be upon him). However, they have some views which are in conformity with the Sunnah as understood by the Salaf. I sat with them

more than once trying to figure out the secrets of this world. Most of the people are of the first social class; professors, doctors, engineers, employees, ordinary people and a lot of youth.

Am I committing a sin by sitting with them despite what I have mentioned? I wish you could clarify the matter of Sufi Orders and their dogmas, specially now that they've became organized in bodies and organizations recognized by the state.

A: It is well known about all Sufi orders and sects that they mention Allah through Bid`ah (rejected innovation in religion). They mention, dance, sway and totter right and left, up and down. They call Allah during their Dhikr (Remembrance of Allah) with names unlike the names He set for Himself or set by the Prophet (peace be upon him) such as "He, He, He", "Ah, Ah" or mention Him by name such as "Allah, Allah, Allah, Allah". They call Him by "Mentioning by the heart" like the Naqshabandi Order does. They mention Him in congregation in one voice, call the dead and the absent saying: "Give us help, O Abu Al-`Abbas", "give us help, O Dusuqy". These are acts of Shirk (associating others in worship with Allah) which take a person out of Islam. They also believe that their Shaykhs have hidden knowledge through which they know the Ghayb (Unseen). They have secrets by which they act beyond the regular causes. We advise you to read the book entitled "This is Sufisim" by Shaykh `Abdul-Rahman

Al-Wakil to know more about their Bid`ahs and sit with the people whom you know that they hold firm to the Qur'an, the Sunnah and those who reject Bid`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Sects

(Part No. 2; Page No. 306)

The View of Muslims on Sufi Orders

Second question from Fatwa No. 9772

Q 2: There are at present many Sufi orders such as the Sufi orders of Al-Shadhiliyyah, Al-Ibrahimiyyah, Al-Qadianiyyah, etc. What is the view of Islam on these Firaq (Sufi orders)? What is our duty as Muslims towards these orders and the ideas promulgated by their followers which defame Islam?

A: We accept their deeds that go in agreement with Allah's Book (the Qur'an) and the Sunnah of His Messenger (peace be upon him) and refuse their deeds that differ from the Qur'an and the Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his Family, and Companions!

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Al-Burhamiyyah Tariqah (order)

(Part No. 2; Page No. 308)

Fatwa no. 4911

Q: We trust Your Eminence and have confidence in your Fatwa; therefore, we wish that Your Eminence will read this book carefully and give us a legal opinion about it, bearing in mind that the book is distributed to a wide range of people who worship Allah through the regularly said supplications and utterances of Dhikr (remembrance of Allah) cited in this book. We want to know whether it is permissible to worship Allah through what is cited in it or not?

A: It is impermissible to worship Allah through what is cited in this book - i.e. Awrad Al-Burhamiyyah Tariqah (Invocations of Al-Burhamiyyah Order). To clarify, it involves reciting the Qur'an for the dead, or more correctly for specific dead people, more likely for the purpose of seeking their blessings, as in the openings dedicated to the so-called "Ahlul-Silsilah" (people of spiritual lineage). The latter practice involves the Bid'ah of reciting such openings for Ahlul-Silsilah as an inauguration of the regular supplications. Moreover, the main Dhikr recited after Fajr (Dawn) Salah and after 'Asr (Afternoon) Salah is a Bid'ah because of specifying a certain time for such a Dhikr, limiting the utterances of Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") to one hundred times and limiting the utterances of the phrase "O Everlasting" to one hundred times. Actually, the Prophet (peace be upon him) is not reported to have specified a certain time or number for such utterances, or to have drawn closer to Allah through repeating the mere Basmalah nor to have glorified Allah by just saying "O Everlasting" as merely as such.

Furthermore, the book includes beseeching Allah in the name of the Throne, the Chair or the prophetic light under the title of sanctified fortification and seeking of help.

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Besides, Al-Hizb Al-Kabir or (The Grand Invocation) includes newly-invented utterances of Dhikr and supplications. Al-Hizb also includes beseeching Allah by the separate letters at the beginning of some Surahs and by meaningless non-Arabic names such as: Kad Kad, Kardad Kardad, Kardah Kardah, Baha Baha Baha, Bahia Bahia Bahia and Bahiat Bahiat Bahiat. In addition, the prayer of Ibn Mashish includes words disapproved of by Islamic law as those describing the Prophet (peace be upon him) as the one to whom everything is entrusted, according to his claims, without the intermediary (the Prophet) the one seeking intermediation will be gone. Other condemned expressions of Ibn Mashish can also be found in his supplications, "Deliver me from the marshes of Tawhid (monotheism) and let me sink in the depths of the sea of pantheism so that I might see, touch or feel nothing but it ... "

Moreover, it includes Tawassul (seeking to draw close to Allah and beseeching Him) in the name of the Prophet (peace be upon him), his family, Al-shafi'y, Al-Badawy and Al-Rifa'y and seeking help from other than Allah, under a poem entitled "Tawassul". To summarize, it is full of polytheistic heresies, and opens a gateway to Shirk and superstitions. Accordingly, it is impermissible to worship Allah through the supplications cited in this book. A Muslim should worship Allah only through what the Prophet (peace be upon him) is authentically reported to have worshipped Allah with, such as reciting the Qur'an, and the Adhkar (invocations and remembrance) and supplications authentically reported from him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Al-Qadianiyyah order

The third question of Fatwa no. 1615

Q 3: What is the ruling on this new faith and its followers, I mean Al-Ahmadiyyah faith? Callers to this faith warn against memorizing any Ayahs from the Qur'an or the Names of Allah and prohibit invoking blessings upon the Prophet (peace be upon him). Where and when did this faith originate? What is the ruling on those who avoid it?

A: The Pakistani government, the Muslim World League in Makkah and the Organization of Islamic Conference held in the League in 1394 A.H. issued a declaration that this (Qadiani) sect is outside the fold of Islam. The Conference published a report on the origin of this sect, when and how it was founded, and many other details disclosing its reality.

In conclusion, it is a sect claiming that the Indian leader Mirza Ghulam Ahmad (born in the thirteenth century) was a prophet who received revelation and that anyone who disbelieves in him is not considered a true Muslim. Allah (Exalted be He) states in His Book that our Prophet Muhammad (peace be upon him) is the Seal (Last) of the Prophets. Muslim scholars are unanimously agreed upon this. Whosoever claims that after him there is a prophet receiving revelation

from Allah (Glorified and Exalted be He) commits an act of Kufr (disbelief). This is because such a person goes against the Ijma' (consensus) of the Islamic Ummah (nation) and denies what is stated in the Qur'an and the authentic Hadith reported from the Prophet (peace be upon him) which affirm that Muhammad (peace be upon him) is the Last of all prophets.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 4317

Q: I hope you can explain the ruling on the Sufi order called Al-Qadyaniyyah and their alleged prophet Ghulam Ahmad Al-Qadyany. I ask you kindly to send me any books related to this order as I am very interested in studying it.

A: The Prophethood ended with Muhammad (peace be upon him), and there is no prophet after him. This is authentically proved by the Qur'an and the Sunnah, and whoever claims otherwise, or claims Prophethood, then he is a liar. Foremost among those people is Ghulam Ahmad Al-Qadayany whose claim of Prophethood is nothing but falsehood, and so what his followers claim in this regard is also falsehood.

In the light of the above, the Council of Senior Scholars issued a decree regarding Al-Qadyaniyyah as a Kafir (disbelieving) sect for their claims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The difference between the Muslims and Al-Ahmadiyyin

Third question from Fatwa No. 8536

Q 3: What is the difference between the Muslims and Al-Ahmadiyyin ?

A: The difference between them is that Muslims are people who worship Allah Alone, follow His Messenger Muhammad (peace and blessings be upon him), and believe that Muhammad is the last of all prophets. But Al-Ahmadiyyin, followers of Mirza Ghulam Ahmad, are disbelievers and are not Muslims. They claim that Mirza Ghulam Ahmad is a prophet after Muhammad (peace be upon him). Whoever adopts this faith is a disbeliever according to all Muslim scholars. Allah (may He be praised) says: ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴾ In addition, it is authentically reported that Allah's Messenger (peace be upon him) said: ﴿I am the seal of prophets and there is no prophet after me.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 2; Page No. 315)

Al-Tijaniyyah

(Part No. 2; Page No. 316)

The Wird of Al-Tijaniyyah Order

Fatwa No. 117

Q: Mr. Eisa Gibril wants to know about the revelation sent down to Prophet Muhammad (peace be upon him). He also asked about the Wird (portion of Qur'an recited with consistency) recited by the followers of Al-Tijaniyyah order; is it authentic or not? He hears that many Islamic Schools are against this wird. However, followers of Al-Tijaniyyah order recite it regularly after Maghrib (Sunset) Prayer. Usually they spread out a piece of white cloth in the mosque, sit around it, and recite, 'La ilaha illa Allah' (There is no deity but Allah) and two other supplications a hundred times. Mr. Eisa Gibril would like you to explain the Truth about these practices.

A: The Islamic Shari`ah enjoins Muslims to perform Dhikr (Remembrance of Allah) and encourages it greatly. The Shari`ah explains that Dhikr revives souls and relieves hearts. Allah (Exalted be He) says: ﴾O you who believe! Remember Allâh with much remembrance.﴿ ﴾And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].﴿ Allah also says: ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh: verily, in the remembrance of Allâh do hearts find rest.﴿

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Also the Prophet (peace be upon him) said: ﴾The similitude of one who remembers his Lord and one who does not remember Him, is like that of the living and the dead.﴿ Narrated by Al-Bukhari. Just as the Qur'an and Sunnah encourage Muslims to perform Dhikr (Remembrance of Allah) in general, they explain in detail the proper way of performing Dhikr. For example, the Qur'an explains that Dhikr (Remembrance of Allah) may be done by the hearts e.g. when a Muslim glorifies, reveres, and fears Allah in hope and fear without loud words in the morning and evening. Also the Qur'an explains that Salah (Prayer) is the best type of Dhikr (Remembrance of Allah). Allah (may He be Exalted says): ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴿ ﴾And if you fear (an enemy), perform Salât (pray) on foot or riding. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).﴿ Allah

says also: ﴾When you have finished As-Salât (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salât (Iqamat-as-Salât).﴿ Dhikr (Remembrance of Allah) in Prayer is represented in recitation of the Qur'an, Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tahlil (saying: "La ilaha illa Allah [There is no deity but Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Al-Hamdu lillah" [Praise be to Allah]") and invoking Allah, as Allah (Exalted be He) says: ﴾And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.﴿

Similarly, the Sunnah, whether the sayings or the actions of the Prophet (peace be upon him), explains the types of authentic Adhkar (Supplications), when and how they are recited. For example, there are certain formulae of Adhkar for morning, evening, times of adversity and afflictions, before sleeping and

after awakening, for travel and return from journeys, etc. So the Sunnah specifies the words of the supplications, and the manner of reciting them. As in the Hadith, the seven people who will be in Allah's Shade when there will be no shade except His, include: ﴾a person who remembers Allah in privacy and his eyes shed tears.﴿ Therefore, whoever follows the Qur'an and Sunnah with regard to which, when, and how Dhikr (Remembrance of Allah) is performed, will be following the guidance of Allah (Exalted be He) and His Messenger (peace be upon him) and thus deserves Allah's Reward. On the other hand, whoever changes or innovates with regard to the Adhkar (Supplications) or even recites them in a manner Allah's Messenger (peace be upon him) did not adopt, will be committing Bid`ah (rejected innovation in religion). For example, whoever specifies or generalizes a manner for reciting Adhkar and this manner was not adopted at the time of Allah's Messenger (peace be upon him), the time of his Companions, nor the time of the early three good generations, will be innovating in religion that which Allah does not enjoin and will be deprived from Allah's Reward. They will be among those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds! Such rejected innovations in religion include the practices of followers of Sufi orders like followers of Al-Tijaniyyah order. They spread out a piece of white cloth then sit around it in the Masjid (mosque) after Maghrib (Sunset) Prayer, and recite, 'La ilaha illa Allah' (There is no deity but Allah) and some other supplications. Here, Dhikr (Remembrance of Allah) is permissible and the words 'La ilaha illa Allah' (There is no deity but Allah) are the best words said by the Prophets and one of the best supplications. However, spreading out the white piece of cloth, sitting around it, specifying the time after Maghrib (Sunset) Prayer for recitation, are Bid`ahs (rejected innovations in religion). They have initiated this practice which neither Allah nor His Messenger ever mentioned. Therefore, the best of deeds are those done according to the Qur'an and Sunnah and the worst are those that are innovated. The Prophet (peace be upon him) says: ﴾Hold fast to my Sunnah and that of the Rightly-Guided Caliphs. Stick to them and hold fast to them. Avoid novelties, for every novelty is an innovation.﴿ He also says:

﴾Whoever introduces to our affair i.e. religion, things extraneous to it, his act is rejected.﴿ Also Bid`ahs (rejected innovations in religion) related to remembrance of Allah include some people's sitting before or after Fajr (Dawn) Prayer or after `Isha' (Night) Prayer to worship Allah through innovated supplications. Some recite supplications in very unaccepted manners. They seem to be playing or acting than to be reciting Dhikr (Remembrance of Allah). Examples of this include some people's repetitive recitation of words like "hu" and "ah" which are not Names of Allah at all. In Arabic, the first word "hu" refers to the third person pronoun "he" while the second is an interjection

said to express sudden physical pain. So using these words to perform dhikr is an abominable rejected innovation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and 'Ifta

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Third question from Fatwa No. 2139

Q 3: Is it permissible to read utterances of Dhikr and supplications of the Tijaniyyah order on a regular basis and worship Allah through them or not?

A: The Tijaniyyah Tariqah (Sufi order) is an abominable Bid`ah (rejected innovation in religion) which contradicts the guidance and Sunnah of the Messenger of Allah (peace be upon him). Some of these utterances lead to Shirk (associating others in worship with Allah) and takes whoever believes in it out of Islam, may Allah protect us. Thus, it is impermissible to worship Allah through these utterances, for Dhikrs, like other acts of worship, are bound by religious texts derived from the Qur'an and the authentic Sunnah of the Prophet (peace be upon him). Therefore, you should refer to reciting the Qur'an, and other kinds of Dhikrs and du`a' cited in the books of

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Sunnah, such as Riyadh al-Saliheen by Al-Nawawi, Al-Kalim Al-Tayyib by Ibn Taimiyah, Al-Wabel Al-Sayyib by Ibn Al-Qayyim, Al-Adhkar by Al-Nawawi, and other reliable books of Hadith.

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Fifth question from Fatwa No. 2392

Q 5: What is the ruling on utterances of dhikr and supplications said on a regular basis by Walis and the Pious such as those adopted by Al-Qadianiyyah, Al-Tijaniyyah and other Sufi orders? Is it permissible to recite such utterances regularly? What is the ruling on the Sufi Book entitled Dala'il Al-Khayrat?

A: First: The Qur'an and the Sunnah contain the permissible Adhkar (mentioning Allah). Some scholars collected these Adhkar such as; Al-Nawawy in his book Al-Adhkar, Ibn Al-Sunny in his book `Amal Al-Yawm Wal Laylah, and Ibn Al-Qayyim in his book Al-Wabil Al-Sayyib. The books of Sunnah contain specific chapters about supplications and you should refer to them.

Second: Pious people are the close ones to Allah who follow His Shari`ah by saying, acting and believing. As for the stray sects such as Tijaniyyah, they are not from Allah's close ones; they are from Satan's followers. We advise you to read the book entitled

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Al-Furqan Bayn Awliya' Al-Rahman wa Awliya' Al-Shaytan, and the book entitled Iqtida' Al-Sirat Al-Mustaqim Li Mukhalafat Ashab Al-Jahim, written by Ibn Taymiyyah.

Third: According to what is mentioned above, it is not permissible for Muslims to recite such utterances regularly. Muslims have to adhere only to the permissible Adhkar cited in the Qur'an and the Sunnah.

Fourth: As for the Sufi Book entitled Dala'il Al-Khayrat, we advise you not to read it because it contains a lot of Bid`ahs (rejected innovation in religion) and polytheistic matters. The Adhkar which are cited in the Qur'an and the Sunnah are sufficient.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and 'Ifta

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Fatwa no. 5292

Q: I hope that your esteemed committee will read the poem submitted to you. This poem is a versified Du'a' (supplication) and is recited after Khatmah (completing of one reading of the whole Qur'an). I request for a Fatwa regarding this issue, for I find no one in my country who can give me convincing proof. Would you please give your legal ruling on the permissibility of this Du'a'?

A: First of all, it is not permissible to recite any poem after Khatmah. This applies to the poem in question as well as any other.

There is nothing reported from the Prophet (peace be upon him) or the Rightly-Guided Caliphs (may Allah be pleased with them) sanctioning this act. Therefore, this practice is considered Bid'ah (innovation in Islam). It was authentically reported that the Prophet (peace be upon him) stated, ("Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.") According to another wording, ("Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.")

Secondly, We have previously issued a Fatwa no. 5042 regarding the ruling on reciting Du'a' after Khatmah which reads: The Du'a' after Khatmah, which is attributed to Shaykh-ul-Islam Ibn Taymiyyah is not authentic as far as we know. This Du'a' is commonly attributed to Ibn Taymiyyah and we think there is no harm in reciting it. Since there is no proof specifying a certain Du'a', there is nothing wrong with reciting any other Du'a'.

Thirdly, the poem you mentioned involves seeking help, support and protection from other than Allah (Exalted be He) regarding things that only Allah can do. To name but a few, it reads:

We call upon you for help and in your name we beseech; O refuge of the fearful.

O most trustworthy handhold to whom I resort; when the distress befalls as you are my protector.

Hasten your succor. You are the One who brings prompt relief.

You, who possess all glory, inherited

Another example is:

O Ahmad Al-Tijany! O succor to the hearts! Do you not see the distresses befalling us?

All these utterances are major Shirk (associating others with Allah in His Divinity or worship) and lead to eternal abiding in Hellfire if one dies without repenting.

Moreover, the poem involves acts of Bid'ah; such as Tawassul (beseeching Allah) in the name of or by virtue of the status of the Prophet or any other person, pious or not. You must ask Allah for forgiveness and repent to Him. It is Him who says in His Book, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ and ﴿And those who invoke not any other ilâh (god) along with Allâh﴾ ﴿then verily, he repents towards Allâh with true repentance.﴾

Fourthly, Ahmad Al-Tijany and adherents to his Tariqah (Sufi order) are the worst perpetrators of Ghulu (exaggeration/extremism), acts of Kufr (disbelief), Ibtida' (heresy) in religion and deviation from the right by committing acts that are not sanctioned by Allah or His Messenger (peace be upon him). The Permanent Committee previously published examples of Bid'ah and misguidance practiced by these people. We hope these will be beneficial for you and be a reason for your guidance to the path of the saved sect of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) whose attributes are expressed in the following Hadith, ﴾"My Ummah (nation based on one creed) will split into seventy-three sects, all of which will be in Hellfire except one." It was asked, "Which will it be, O Messenger of Allah?" He said, "Those who follow the very same (path) that I and my Sahabah (Companions) follow today."﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Al-Tijaniyyah Tariqah (Sufi order) is one of the most disbelieving and misguided Tariqahs

Seventh question from Fatwa No. 5553

Q 7: What is your opinion concerning Al-Tijaniyyah Tariqah and seeing the Prophet (peace be upon him) in wakefulness?

A: Al-Tijaniyyah Tariqah is one of the most disbelieving, misguided and innovative Tariqahs. The Permanent committee has been asked before regarding this Tariqah, and wrote a research paper detailing a lot of their Bid`ahs (rejected innovation in religion) and falsehoods.

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As for the claim of some Sufis that they see the Prophet (peace be upon him) while they are awake, this is absolutely baseless,

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and Batil (null and void). The Prophet will be seen on the Day of Resurrection when the dead emerge from their graves. It is authentically reported that he (peace be upon him) said: ﴾I will be the first one to emerge from the earth on the Day of Resurrection.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (2089):

Q: Scholars have expressed conflicting views on offering Salah while being led by imams who adhere to Bid`ah (rejected innovations in religion) or who follow Tariqahs (Sufi orders), especially the followers of Al-Tijaniyyah order. Perusing the treatise composed by Sheikh `Abdul-Rahman Ibn Yusuf Al-Ifriqy (may Allah show mercy to him), who was later the chairman of Darul-Hadith in Madinah, entitled "Al-Anwarul-Rahmaniyyah fi Hidayat Al-Firqah Al-Tijaniyyah", I came to know that the followers of this order, may Allah guide them to the right path, hold false beliefs. I also learnt that they are closer to Shirk and error than to faith, belief in the Qur'an and following the Sunnah of the Prophet (peace be upon him). Consequently, is it permissible to offer Salah while being led by an imam who is a follower of Al-Tijaniyyah order? If your answer is in the negative, is a Muslim permitted to perform Salah with his family at home when all the imams of the Masjids (mosques) in his town adhere to Bid'ah? Furthermore,

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is it permissible to offer a second congregational Salah in the same Masjid after the one that is led by the imam who adheres to Bid'ah and the followers of Al-Tijaniyyah order finishes? My concern is that this might lead to confusion and disunity among the Muslims.

A: Al-Tijaniyyah sect is one of the most disbelieving and erroneous sects. Moreover, they are one of the most straying sects who innovate in religion things for which Allah (Exalted be He) has given no permission. Therefore, it is impermissible to offer Salah while being led by an imam who follows this order. Furthermore, a Muslim has to seek an imam who does not follow Al-Tijaniyyah or any other order that adheres to Bid'ah whose acts of worship and deeds are not characterized by following the example of Muhammad Ibn Abdullah (peace be upon him). However, if there are no imams except those who adhere to Bid'ah, a Muslim is to perform his own congregational Salah in any Masjid whenever one feels safe from trials and from being harmed by such people. If he lives in a country where the people who adhere to Bid'ah are dominant, he should offer congregational Salah with his family or at any place where he feels safe and he has to emigrate, if at all possible, to a place where the Sunnah is established and where Bid'ahs are confronted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The issue of a mosque controlled by Tijanis

Fatwa No. 2931

Q: There is a village with a relatively large population. It has a spacious Masjid (Mosque) where a group of righteous people offers the five congregational Salahs, for it is the only Masjid in the village. Despite its being able to accommodate a large number of people, it is always vacant as not all villagers maintain the congregational Salah there, except for few righteous people. This dedicated group has seceded from the villagers and admonished them about their Bid`ah (rejected innovation in religion), to say nothing of their differences and negligence in performing their religious obligations incompletely and incorrectly. These villagers adhere to the Tijaniyyah Sufi order. The small (righteous) group has decided to abandon congregational Salah behind the Imam of the village, who is not qualified to lead because he adheres to the villagers' corrupt Tijany creed and encourages their well-known polytheistic gatherings wherein they go beyond the boundaries by deifying the Prophet (peace be upon him). As a result, the new group decided to build a Masjid that is not far from the first one where they can teach their followers the principles of Tawhid (Oneness of Allah), sound `Aqidah (creed), and warn them against Bid`ah and superstitions. Many young men among the Tijanys have now joined the new group which the villagers accuse of being mavericks. They claim that the new Masjid is "Masjid Dirar" (established by way of harm), even though the group has a Shaykh who graduated from Al-Zaytunah (University) and specialized in Maliky Fiqh (Malik's School of Jurisprudence). What is the ruling on this

newly established Masjid? Can it be branded as "Masjid Dirar"? What is the ruling on resisting the Tijanys? What degree of Iman (Faith) do they have? Is it permissible for a student of knowledge to try and rectify this deviant Tijany sect from within their Masjid, while keeping away from the other group that follows the Truth to avoid Fitnah (temptation/trial/sedition) resulting from the establishment of the new Masjid? Should a student of knowledge stand with the minority righteous party and leave the others?

A: First: If the situation is as mentioned - that is, the only Masjid in the village is controlled by followers of the Tijaniyyah Sufi order who practice Bid`ah and superstitions, and that the righteous group has resisted their acts, but they have not responded; resulting in the righteous group leaving to establish a Masjid to offer prayers in ...etc. Then, this Masjid is not Dirar. **Second:** Refuting the superstitions and Bid`ah of the Tijanys is an obligation on the knowledgeable people of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). As for the degree of their Iman, and the ruling on what they have innovated of Bid`ah and superstitions; the Permanent Committee has prepared a written response regarding this issue. .

Third: Whoever has knowledge and feels that they will accept their advice may associate with them

and

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counsel them, hoping they will accept the advice and refrain from their Bid`ah, or at least some of their deviant practices. Otherwise, they (advisor) should shun them (the Tijanys).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 3087

Q: In our village, there is an Imam who follows Al-Tijaniyyah Tariqah (Sufi order). The followers of this Tariqah receive the wird (sequence of devotional phrases to be repeated at certain times) from the Muqaddam (representative of the order). It is to be pronounced in a loud voice inside the Masjid (Mosque) while sitting in a circle, in the middle of which there is a white cloth. This wird is called Al-Hilalah and it is repeated everyday after Fajr (morning) and `Asr (afternoon) prayers. There is another wird called Al-Wazhifah, which is to be said after `Asr (afternoon) prayer on Friday. This wird ends by saying Alhamdu lillah [All praise is due to Allah] and other forms of Dhikr (Remembrance of Allah).

After preparing for the burial of one of its followers who has died, they put the deceased in the middle of a circle and recite Al-Wazhifah over them. They say while carrying them to the grave, "La ilaha illa Allah (there is no deity but Allah)" in a very loud voice.

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They place the deceased in the grave while saying Salat-ul-Fatih (Remembrance from the Tijaniyyah order). This Imam collects money from the poor and the rich people and gives them to the shaykh at his Zawiyah (Sufi lodge). He praises Shaykh Ahmad Al-Tijany with those who praise him by swaying and tottering. In addition, he goes around the grave of Sidi Al-Hajj in Admasin and supplicates to him to fulfill people's needs. He also gives Fadwat-ul-Ikhals, a type of redemption which is said to save its giver from sins on the Day of Resurrection. The Imams are entitled to grant it only to the followers of the Tariqah. It usually costs 800 Algerian Dinar or more to obtain it. Is it permissible for such person to lead the Salah? Is a congregational Salah that he leads valid?

A: Al-Tijaniyyah order is one of the worst sects in terms of deviation and misguidance and propagation of Bid`ahs (rejected innovations in religion) which are sanctioned neither by Allah (Glorified be He) nor by His Messenger. It is not permissible to pray behind an Imam who follows this Tariqah for Salah behind him is invalid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from Fatwa No. 4150

Q 3: What is the ruling on reciting the utterances said on a regular basis by Al-Tijaniyyah and Al-Qadiriyyah Tariqahs (Sufi orders)? And what is the ruling on whoever recites them till death? Is it permissible to perform Salah (Prayer) behind such a person and is it permissible to offer the funeral prayer for them after their death? Appreciate your guidance, may Allah guide you!

A: The utterances said on a regular basis by Al-Tijaniyyah and Al-Qadiriyyah is full of superstitions and Bid`ahs (rejected innovation in religion) that lead to Shirk (associating others in worship with Allah), such as seeking help from people other than Allah and the kinds of Dhikr that are not derived from the Qur'an or the Sunnah of the Prophet (peace be upon him). Therefore, it is not permissible to supplicate to Allah through these utterances, offer Salah behind people who worship Allah through them, or perform the funeral prayer for them after their death. As for their end, this is up to Allah who knows the secrets and that which is yet more hidden.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question from Fatwa No. 2229

Q 2: Does the Shirk (associating others in worship with Allah) mentioned in the Ayah (Qur'anic verse) (And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).) **include those who follow some Tariqahs (Sufi orders) such as, Al-Tijaniyyah, Al-Qadiriyyah, those who wear amulets containing Ayahs from the Qur'an, and Muslims who follow idolatry traditions?**

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A: Shirk mentioned in this Ayah includes those who seek the help of jinn, the dead and the absent instead of Allah and those who wear amulets containing anything other than the Qur'an seeking its benefit and recovery from illness. It also involves those who have idolatry traditions similar to those of the people of Jahiliyyah (pre-Islamic time of ignorance). Such traditions include drawing close to people other than Allah through vowing, offering sacrifices, supplication, rubbing and circumambulating the graves as a means of seeking benefit or warding off harm. Whoever does so is included in the general meaning of the Ayah. Therefore, It is not permissible to establish marriage relationships with them until they sincerely believe and repent from all the Bid`ahs (rejected innovation in religion) and from the acts that nullify faith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Sixth Question of Fatwa no. 6460

Q6: What is the ruling on the Wird (sayings recited with consistency) of the Tijaniyyah, Qadiriyyah, and other Sufi Tariqahs (orders)?

A: Their Wirds are full of the Bid`ah (rejected innovations in religion) and innovated Dhikr (Remembrances of Allah) like other Sufi orders. It is better for Muslims to take Wird for themselves

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from the Qur'an and remember Allah with Dhikr reported from the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The so-called Salat Al-Fatih

The fifth question of Fatwa No. (7519):

Q 5: The Al-Tijaniyyah sect has their own supplication called Salat Al-Fatih, which they consider to be better than reciting the Qur'an. Is this true? Moreover, on Friday before Maghrib (Sunset) Salah and after Subh (Dawn) Salah, they circle around a piece of cloth on which, they claim, the Prophet (peace be upon him) and Ahmad Al-Tijani sit. During such times they recite the supplication called Salat Al-Fatih. Please, provide evidence and clarify if this practice is proper.

A: All their claims are false. Moreover, their deeds are null and void and are considered to be Bid'ahs (rejected innovation in religion).

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The Qadiriyyah Order

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Exaggeration of the Qadiriyyah

Fatwa no. 1304

Q: The questioner would like to be given a general idea about the Qadiriyyah Tariqah (Sufi order). He read one of the Qadiriyyah books: "Al-Fiyudat Al-Rabbaniyyah fi Al-Ma'athir wa Al-Awrad Al-Qadiriyyah", and saw a poem including some of the claims and feats performed by the shaykh of this Tariqah. He asks if what is said in this poem is true or untrue. The questioner sent the poem along with his question to ask for a general Fatwa (legal opinion issued by a qualified Muslim scholar) on it.

A: The poem that was sent by the questioner shows that the one who wrote it was ignorant, as the things that he ascribes to himself are Kufr (disbelief) and misguidance. He claims that all the scholars' knowledge has been derived from his knowledge and is part of him. He also claims that the Servants' behavior is according to what he legislates for them and that he would be able to close the Fire due to his greatness, except for a prior pledge taken from the Prophet. He says he can help those of his Murid (students) who are loyal to him and save them from ordeals, protect them in this world and in the Hereafter, secure them from fear, and be with them at the Mizan (the Scales for weighing deeds) on the Day of Resurrection.

These are false claims, and could only be said by someone who is ignorant and does not know his own ability.

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Comprehensive knowledge is possessed by Allah Alone, as are the matters related to the Hereafter, and He Alone has control over them; not an angel, a prophet, or a pious person. Allah commanded His Messenger, who was the best of His Creation, to recite to the Ummah (nation) His Words: ﴿Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴾ And He (Exalted be He) says: ﴿Say: "It is not in my power to cause you harm, or to bring you to the Right Path."﴾ ﴿Say (O Muhammad صلى الله عليه وسلم): "None can

protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him.)

The Prophet (peace be upon him) told those closest to him to save themselves and their children from Allah's Punishment through having Iman (Faith) in Him (Glorified be He) and by acting according to His Shari`ah (laws). He also told them that Allah is not in need of them and that Adam, Nuh (Noah), Ibrahim (Abraham) and `Isa (Jesus) will be saying on the Day of Resurrection, "Myself, myself!" So how can a shaykh of the Qadiriyyah Tariqah or anyone else created by Allah save their followers, protect those who are loyal to them, and come with them when their deeds are being weighed on the Day of Resurrection? And how could he close the gates of Hell by his greatness? This is a manifest fabrication and clear Kufr regarding the Shari`ah of the Lord of the Worlds.

The author of this poem has been excessive in his exaggeration and has overstepped the boundaries of the senses,

the intellect, and the Shari`ah, when he claims that he was in the light of Muhammad before the existence of creation, and that he witnessed the meeting of friends, i.e. when Jibril (Gabriel) met with Muhammad (peace be upon them both); he was with Nuh (peace be upon him) in the ark and witnessed the flood; he was with Ibrahim (peace be upon him) when he was thrown to the fire and saw how the fire cooled due to his Du`a' (supplication); he was with Isma`il (Ishmael) and that the ram was only sent except by his generosity; he was with Ya`qub (Jacob, peace be upon him) when his sight was taken away and that his eyes were only cured with his spit; he was the one who settled Idris (Enoch, peace be upon him) in Jannah (Paradise); he was with Musa (Moses, peace be upon him) when he talked to his Lord and that Musa's stick was taken from his stick; he was with `Isa (peace be upon him) in the cradle; and that it was he who gave Dawud (David) his beautiful voice for recitation. He also makes even more obscene claims than these, as he claims that he is Allah in three verses of his poem, the clearest of which is:

I am the one, the only, and the great one in himself,
I am the describer and the described; the shaykh of the Tariqah.

May Allah be Exalted and Glorified from this great exceeding of the bounds; is there anything worse than this sheer Kufr? May Allah protect us from it!

Dear questioner, may Allah turn you away from this evil you heard and make you feel no need to study the detailed history and biography of Al-Qadiriyyah, and what is in this poem by the shaykh of this Tariqah in terms of falsehood, Kufr, and exaggeration. Exert yourself instead to learn the truth from the Book of Allah

(Exalted be He), the Sunnah of His Prophet (peace be upon him), and the explanations of the Salaf (pious predecessors) from among the Sahabah (Companions) and their followers of the Qur'an and the Sahih (authentic) Sunnah. We believe that Shaykh `Abdul-Qadir Al-Jilany, to whom this Tariqah is ascribed, is as innocent of what is in this poem as the wolf was innocent of the blood of Yaqub's son. His followers tell many lies about him and ascribe to him that which he is innocent of.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ruling on reading the merits and virtues of Shaykh Abdul-Qadir

Tenth question from Fatwa No. 3323

Q 10: What is the ruling concerning gathering one's neighbors to read the virtues of Shaykh Abdul-Qadir, believing that this leads to the love of Awliya (pious people), then offering a feast honoring the guests acting upon the Hadith which reads: ("He who believes in Allah and the Last Day should show hospitality to his guest.") **What is the ruling on that? Is it Haram (prohibited) or Makruh (reprehensible) or Sunnah (a commendable act as done by the Prophet)?**

A: Love of the Awliya' of Allah and honoring a guest are among the most outstanding virtues of Shari`ah and exhorted by the Qur'an and the Sunnah. However, taking the reading of the virtues of Shaykh Abdul-Qadir or someone else as a means for the love of Awliya' and providing a feast as a habit

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is a Bid`ah (rejected innovation in religion) which leads to excessive esteeming of Abdul-Qadir and the likes. It could eventually lead people to ask him for help, and seek closeness to Allah through his honor which is legally prohibited. This may be Shirk (associating others in worship with Allah) as in the case of seeking his help instead of Allah. It may also be a means leading to Shirk like supplicating to Allah by the Shaykh's honor. Moreover, the biographies of those Awliya' contain falsehoods and lies which may lead to excessiveness in praising them. What would be better than that would be to gather people to recite the Qur'an and ponder the meaning of its Ayahs, and reading the Sahih (authentic) Hadiths to know the religious rulings and take lessons from them.

May Allah grant success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Naqshabandiyyah Order

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Fatwa no. 3934

Q: I am seeking knowledge and Iman (Faith) that may please Allah and His Messenger (peace be upon him). Which Islamic books would you advise me to read to strengthen me, especially nowadays when there are many books that contain doubtful matters and falsehoods about the Din (religion)?

Secondly: What is the ruling, in your understanding, on the Sufi Tariqahs (orders) in general, and the Naqshabandi Tariqah in particular?

A: Firstly: You should devote your attention to the Qur'an, reciting it regularly and contemplating its meanings, as the Qur'an is the root of all that is good. You should then attend to the Sunnah of the Prophet (peace be upon him). We recommend the following books on Tawhid (monotheism): "Sharh Al-`Aqidah Al-Tahawiyyah", "Tat-hir Al-I`tiqad" by Al-San`any, "Al-Tawhid" by Ibn Khuzaymah, "Mukhtasar Al-Sawa`iq Al-Mursalah" by Al-Mawsly, "Kashf Al-Shubuhat" and "Al-Tawhid" by Shaykh Muhammad ibn `Abdul-Wahab, "Al-`Aqidah Al-Wasitiyyah" by Ibn Taymiyyah, along with its commentaries, and also his two books: "Al-Hamawiyyah" and "Al-Tadmuriyyah." In the area of Fiqh (Islamic jurisprudence) you can read: "Al-Muhadhab" by Abu Is-haq Al-Shirazy,

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"Zad Al-Ma`ad" and "I`lam Al-Muwaqqi`in" by Ibn Qayyim Al-Jawziyyah, and "`Umdat Al-Fiqh" by Al-Muwaffaq ibn Qudamah. In the field of Hadith, you can read: "Sahih Al-Bukhari", "Sahih Muslim", "Riyad Al-Salihin", "Muntaqa Al-Akhbar", and "Bulugh Al-Maram." In the field of admonitions, you can read: "Al-Da' wa Al-Dawa'" by Ibn Qayyim Al-Jawziyyah, which is known also as "Al-Jawab Al-Kafy liman Sa'ala `an Al-Dawa' Al-Shafy", "Al-Adab Al-Shar'iyyah" by Ibn Muflih, and "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim. **Secondly:** There is a lot of Bid`ah (rejected innovation in religion) practiced among the Sufi Tariqahs, such as holding Dhikr (Remembrance of Allah) circles and gatherings in rows, in which they all repeat the Name of Allah together, saying, "Allah, Allah," one of His Attributes saying, "Hayy (Ever-Living), Hayy," or "Qayyum (Self-Subsisting), Qayyum," referring to Him through the pronoun "Huwa (He), Huwa," or repeating meaningless sounds, such as "Ah, Ah." They also repeat other formulas of Dhikr in which they beseech help from other than Allah, seek support of the dead, such as Al-Badawy, Al-Shadhily, Al-Jilany, and others. Their books contain a lot of Bid`ah and scattered evil, especially Al-Naqshabandiyyah. In their daily Wird (sayings recited with consistency), they repeat the Name of Allah in their hearts, without moving their lips. The Murids (students) evoke their shaykh and his Wird, believing that this will be a means of saving them on the Day of Resurrection. These practices are all abominable acts of Bid`ah; none of these forms of Dhikr were

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from the Prophet (peace be upon him) in what was sent to him in the Qur'an and the Sunnah. It is, however, authentically narrated that the Prophet (peace be upon him) said, ("Anyone who does something that we have not ordered (in worship), it will be rejected.") The Prophet also said, ("Anyone who introduces something in this matter of our (the religion) that is not from it, it will be rejected.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Al-Habriyyah

The second question of Fatwa No. (3545):

Q: What is the Shari`ah ruling on the two Tariqahs (Sufi orders) that are prevalent in Algeria called Al-Habriyyun. They were named after their grand Sheikh Al-Habry, who is beloved by them. They believe that they alone are on the right path while other Muslims are in error. Is this Tariqah truthful?

A: The only sound and truthful order is that which was introduced by the Prophet (peace be upon him) and followed by his Companions. Thus, the one who follows his example will be on the right path. However, any order that was innovated after the Prophet (peace be upn him) are to be referred to the Shari`ah. In this way they will be authorized if they are in line with the Sunnah. Otherwise, they will be rejected. Allah (Glorified and Exalted be He) said: ("And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2).")

Furthermore, you are advised to recite the Qur'an very often and read books of Tafsir (exegesis of the meanings of the Qur'an) especially those composed by Ibn Jarir and Ibn Kathir (may Allah show mercy to both of them). You are also advised to read the Sunnah and its exegesis, especially the Two Sahih (authentic) Books of Hadith (i.e. Sahih of Al-Bukhari and Sahih of Muslim) as well as the four books of Sunan

along with other books of Hadith such as "Muntaqa Al-Akhbar", "Bulughul-Maram", "Riadul-Salihin" and "Zadul-Ma'ad fi Hady Khayrul-'Ibad" by the knowledgeable scholar Ibn Al-Qayyim (may Allah show mercy to him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Kharijites

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Third question from Fatwa No. 4297

Q 3: What is the meaning of the Hadith of the Messenger of Allah (peace be upon him) ﴾During the last days, some young foolish people who will say the best words will appear. Their faith will not go beyond their throats (i.e. they will have no faith) and will go out from (leave) Islam as an arrow when launched from a bow. So, wherever you find them, kill them, for whoever kills them shall be rewarded on the Day of Resurrection.﴿ **Who is meant by this Hadith? Which time is the Messenger (peace be upon him) referring to in this Hadith?**

A: In this Hadith, the Prophet (peace be upon him) refers to the Kharijites. This is because they go to extremes in religion and declare Muslims to be disbelievers because of the sins they commit, which do not nullify faith. They appeared at the time of `Aly ibn Abu Talib (may Allah be pleased with him) and disputed with him. He invited them to the truth and debated with them. Many of them returned to the truth while others were reluctant to accept it. When the Kharijites attacked the Muslims, `Aly (may Allah be pleased with him) fought them. The rulers who came after him also fought the Kharijites in application of the Hadith mentioned above, as well as another Hadith bearing the same meaning. The followers of the early Kharijites still exist until now. The ruling is general concerning whoever adopts

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their creed anywhere, at any time.

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Al-Ibadiyyah is one of the stray sects

Fifth question from Fatwa No. 6935

Q 5: Is Al-Ibadiyyah regarded as one of the stray sects of Kharijites, and is it permissible to pray behind them?

A: Al-Ibadiyyah is one of the stray sects because of their aggression and rebellion against `Uthman ibn `Affan and `Aly (may Allah be pleased with them both), and it is not permissible to pray behind them.

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The Shiites

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What is the ruling on eating the meat of animals slaughtered by the people who invoke Al-Hasan, Al-Husayn and `Ali at times of adversity?

Fatwa No. 1661

Q: The person asking this question along with a group of people live at the northern borders close to the Iraqi centers. There is a Shiite community belonging to the Ja`fari school of thought. Some people refuse to eat the meat of animals sacrificed by these Ja`fari people. Others eat from it. We wonder if it is lawful to eat this meat or not taking into consideration that they invoke `Ali, Al-Hasan, Al-Husayn, and their leaders in times of adversity or prosperity.

A: If the situation is as the questioner mentioned that the Shiites of the Ja`fari sect invoke `Ali, Al-Hassan, Al-Husayn, and their leaders, they are committing an act of Shirk (associating others in worship with Allah) and thus they are apostates. Therefore, it is unlawful to eat from the meat of the animals they sacrifice, for it is considered meat of dead animals even if they mention Allah's Name when slaughtering them.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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First question from Fatwa No. 3008

Q 1: We are from a tribe living on the northern borders (of Saudi Arabia), and we mix with tribes from Iraq . Those people are idolatrous Shiites who worship shrines and call them Al-Hasan, Al-Husayn and `Aly. When one of them stands up he says: O `Aly, O Husayn. Some people from our tribe have intermarried with them and mix with them in all circumstances. We have tried to teach them but they do not listen. I do not have enough knowledge to teach them but I hate what they do, and I do not mix with them. I have heard that we cannot eat the meat of their sacrificed animals, but some people eat their meat and do not care. Could you please clarify this matter for us?

A: If the situation is as you have mentioned, and those people call `Aly, Al-Hasan and Al-Husayn, and the like, then they are committing major Shirk (associating others in worship with Allah), which takes them out of Islam. It is not permissible to allow them to marry Muslim women, and it is not permissible for us to marry their women, or to eat the meat of their sacrificed animals. Allah (Exalted be He) says: ﴿And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. 7308

Q 1: What is the Shiite `Aqidah (creed)? Please clarify as much as possible.

A 1: Shiites have numerous sects, some are extremists and others are not. Hence, we recommend you read books written by scholars about their sects and the `Aqidah (creed) of each. These books include Maqalat Al-Islamiyyin, by Abu Al-Hassan Al-Ash`ary; Minhaj Al-Sunnah, by Shaykh Al-Islam Ibn Taymiyyah; Al-Farq bayn Al-Firaq, by Abdul-Qadir Al-Baghdady; Al-Milal wal Nihal, by Al-Shahristany; Al-Fisal fi Al-Milal wa Al-Nihal, by Ibn Hazm; and Mukhtasar Kitab Al-A'immah Al-Ithna `Ashriyyah, and the like. Here you will get adequate information about their creeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fifth question from Fatwa No. 8187

Q 5: Are all the present Shiites Kafirs (disbelievers) or just their Imams?

A: Shiites nowadays have many sects. For more clarification on this issue, refer to the contemporary books written on deviant sects, and you could also read Mukhtasar Al-Tuhfah Al-Ithna `Ashriyyah and Al-Khutut Al-`Aridah by Muhibb Al-Din

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Al-Khateeb, Minhaj Al-Sunnah by Ibn Taymiyyah, and its abridged version, Al-Muntaqa by Al-Dhahaby.

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The difference between Sunnis and Shiites

The first question of Fatwa No. 8852

Q 1: Please clarify the differences between Sunnis and Shiites. Which of them is the closest to the Sunnah?

A 1: The differences between Ahl Al-Sunnah wa Al-Jama`ah (Those adhering to the Sunnah and The Muslim Community) and the Shiites are major regarding Tawhid (Oneness of Allah), Prophecy, Imamah (leadership or governance) and more. There are many books in this regard, including Minhaj Al-Sunnah by Shaykh Al-Islam Ibn Taymiyyah, Al-Milal wal-Nihal by Al-Shahristany, Al-Fisal by Ibn Hazm, Al-Khutut Al-`Aridah by Muhib Al-Din Al-Khatib, and Mukhtasar Al-Tuhfa Al-Ithna Ashariyyah. You can read about this issue in the above mentioned books.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The ruling on the statement "`Aly is ranked as a prophet and Jibril (Gabriel) (peace be upon him) was mistaken."

Fatwa No. 8564

Q: What is the ruling on Shiites especially those who say that `Aly is ranked as a prophet and that Jibril (Gabriel) (peace be upon him) mistakenly descended to the Prophet Muhammad?

A: Shiites have been divided into many sects. Whoever among them says that `Aly (may Allah be pleased with him) is ranked as a prophet and that Jibril (Gabriel) (peace be upon him) mistakenly descended to the Prophet Muhammad (peace be upon him) counts as Kafir (disbeliever).

May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Second question from Fatwa No. 9247 :

Q 2: What is the ruling on the followers of Al-Imamiyyah Al-Ithna `Ashriyyah (the Twelve Imami Shi'ites), which is one of the Rafidi sects (Shiitic sects which openly reject the legitimacy of the Caliphs before `Aly ibn Abu Talib)? Is there a difference between the scholars of any deviant Muslim sect and its mere followers regarding being deemed as Kaffirs (disbelievers) or Fasiqs (those who openly and flagrantly violate Islamic law)?

A: Any person who follows one of the leaders of Kufr (disbelief) and misguidance and supports their chiefs and masters in oppression and enmity will receive their same ruling, that is, being deemed among the Kaffirs and Fasiqs.

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Allah (Exalted be He) says: ﴾People ask you concerning the Hour﴿ until the Ayah in which Allah says: ﴾And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.﴿ ﴾"Our Lord! Give them double torment and curse them with a mighty curse!"﴿ You can also refer to the following Ayahs: Ayahs 165, 166 and 167 of Surah Al-Baqarah, Ayahs 37, 38 and 39 of Surah Al-A`raf, Ayahs 21 and 22 of Surah Ibrahim, Ayahs 28 and 29 of Surah Al-Furqan, Ayahs 62, 63 and 64 of Surah Al-Qasas, Ayahs 31, 32 and 33 of Surah Saba', Ayahs 20-36 of Surah Al-Saffat, Ayahs 47-50 of Surah Ghafir, and many other proofs from the Qur'an and the Sunnah. In addition, the Prophet (peace be upon him) fought against the Mushrik (one who associate others with Allah in worship) leaders and followers. Likewise, the Sahabah (Companions of the Prophet) followed in his footsteps and did not differentiate between leaders and mere followers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!Permanent Committee for Scholarly Research and 'Ifta

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The third question of Fatwa No. (9420):

Q 3: Is Imamite Shia an Islamic sect? Who is the founder? In fact, the Shi`ah claim their sect is traceable back to `Aly (may Allah honor

his face). However, if the sect of Shiites is not Islamic, in what way will it be non-Islamic? I hope Your Eminence graciously gives me a detailed account provided with valid evidence of the Shiite sect and their beliefs along with highlighting some innovative Islamic sects.

A: The fundamentals and secondary elements of the Shia are Bid'ahs (rejected innovations in religion). You are advised to consult the books "Al-Khututul-'Aridah", "Al-Tuhfa Al-Ithna 'Ashariyyah Abridged" and "Minhajul-Sunnah" by Sheikhu-Islam for an account of many of their Bid'ahs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 11461

Q: It is common in Nigeria that Muslim youth express their love of Ayatollah Khomeini and support for the Iranian Islamic Revolution. These youth think that in today's Muslim world, there is no state that applies Allah's Rulings except Iran and that there is no true Muslim leader except Ayatollah Khomeini. Now these views have started to spread widely in Nigeria. Therefore, we would like you to provide us with a sufficient explanation of the truth of the Iranian Shiites, the leader of their state Ayatollah Khomeini, and what he calls people to?

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Allah Willing, we will translate this explanation into Hausa, our mother tongue, and into English so that we may get rid of these views, for every month the Republic of Iran sends many books to the Muslims of Nigeria. We appreciate your advice. May Allah reward you well and bless you!

A: As to the claim that in today's Muslim world Iran is the only state that abides by Allah's rules and that there is no true Muslim leader but Ayatollah Khomeini, it is sheer falsehood and a lie. The reality of Iran and their creed and the ideas of their leader are witness to this. For example, the Twelvers Imamite Shiah report from their imams that the codex of the Qur'an collected by `Uthman ibn `Affan (may Allah be pleased with him) at the hands of the Companions who had memorized it, was falsified, perverted, and altered. They claim that some of the Qur'an's words and sentences were substituted and some Ayahs (Qur'anic verses) and Surahs were omitted. For more information in this regard, refer to, "Fasl Al-Khitab Fi Tahrif Kitab Rab Al-Arbab" a book by Husayn ibn Muhammad Taqy Al-Nury Al-Tabrasy. In this book the writer claims that the Qur'an was perverted. Also you may refer to the books of other writers who defend the Shiites like "Minhaj Al-Karamah" by Ibn Al-Mutahar. They also overlook the source books of authentic Sunnah like the two Sahih (authentic) books of Al-Bukhari and Muslim. They do not consider them source books for them to derive evidences of legal rulings of `Aqidah (creed) and Fiqh (Islamic jurisprudence) thereof. They do not even depend on them in interpreting and explaining the Qur'an. In fact, they have fabricated books on Hadith and established unsound rules in this concern.

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They depend on these fabricated books to distinguish the authentic from the weak reports. Moreover, among their basic fundamentals for deriving the judgments is the statements of the twelve infallible imams they claim. How can they then have the knowledge of the Qur'an, the authentic Sunnah, and the rules and judgments of Shari`ah to lead the Iranian nation according to the rules of Shari`ah? How then can they claim that there is no true Muslim leader except Ayatollah Khomeini who once stated, "An imam has a praised position, a high status, and a universal caliphate to rule even the atoms of universe. It is one of the basic principles of our school that our imams are endowed with ranks that no honorable angel or a sent prophet can reach. (Refer to "Al-Hukumah Al-Islamiyyah" under the title: "Al-Wilayah Al-Takwiniyyah", p.52:

This is nothing but explicit fabrication and obvious falsehood. We advise you to refer to "Mukhtasar

Al-Tohfah Al-Ethna `Ashriyah" by the polymath Mahmoud Shukri Al-Alousy, "Al-Khutout Al-`Aridah"; a treatise by Muhibudin Al-Khatib, "Minhaj Al-Sunnah Al-Nabawiyah Fi Naqd Kalam Al-Shi`ah Wa Al-Qadariyah" by Shaykh Ahmad ibn `Abdul-Halim ibn Taymiyyah, and "Al-Muntaqa Min Minhaj Al-Sunnah" by Al-Dhahaby .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Al-Bohara

Fatwa No. 2289

Q 1: The chief scholar of Al-Bohara urges his followers to prostrate before him each time they visit him. Was this a practice in the lifetime of the Messenger of Allah (peace be upon him) or the Rightly Guided Caliphs? A recent photo has been published of a man prostrating to the Chief scholar of Bohara in the well-known Pakistani newspaper "Man" on 6/10/1977. Find attached a photocopy of the issue.

A 1: Prostration is one of the acts of worship which Allah has ordained His Servants to offer exclusively for Him, and a means by which a servant can draw closer to Allah alone. Allah (Glorified be He) stated: ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ ; ﴾And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴿ and ﴾And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.﴿ Thus, Allah (Glorified be He) has forbidden His servants to prostrate themselves either to the sun or the moon, which are merely two of His created Signs and

do not deserve either prostration or any other act of worship. Allah (Glorified be He) has ordained that He be singled out in worship as the Creator of the sun and the moon and all creation. Thus, it is incorrect to prostrate to other than Allah. He (Glorified be He) stated: ﴾Do you then wonder at this recitation (the Qur'ân)?﴿ ﴾And you laugh at it and weep not,﴿ ﴾Wasting your (precious) lifetime in pastime and amusements (singing, etc.).﴿ ﴾So fall you down in prostration to Allâh and worship Him (Alone).﴿ In these Ayahs, Allah ordains His servants to prostrate themselves to Him Alone, then He generalizes His order by commanding His Servants to turn to Him Alone with all acts of worship. Therefore, if the case of the Bohara is as mentioned in the question; prostration to their chief as an act of worship deifying him besides Allah, then what he has done of ordering them (Bohara) to prostrate themselves to him and his acceptance of this behavior renders him a Taghut (a false god) calling to a personality cult. Consequently, both parties, the followers (Bohara) and the followed (Bohara chief) are Kafir (disbelievers) in Allah and Islam. We seek refuge in Allah from this.

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Q 2: It is a tradition for women to kiss the hands and feet of the leader of their sect. They even kiss the hands and feet of each one of his family members. Is it permissible in Islam for women to touch the hands of these non-Mahram men?

A: Firstly, what you have mentioned in regards to women who belong to Al-Buhara and kiss the hands and feet of their leader and each of his family members, is impermissible. There is no report affirming that this act was done to the Prophet (peace be upon him) or any of the Rightly-Guided Caliphs. The reason behind the impermissibility of this act is the excessive reverence it involves of a person which may be a means leading to Shirk (associating others in worship with Allah).

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Secondly, it is impermissible for a man to shake hands with or touch the body of a non-Mahram woman because it is one of the causes of fitnah (temptation) and a means to committing more harmful deeds including Zina (illegal sexual intercourse outside marriage). It was authentically reported from `Aishah that she (may Allah be pleased with her) said, ﴾The Messenger of Allah (peace be upon him) would test the believing women who emigrated to him with the Ayah that reads, ﴾O Prophet! When believing women come to you to give you the Bai'ah (pledge)﴿ ... ﴾Oft-Forgiving, Most Merciful.﴿ `Urawah (the sub-narrator) said that `Aishah maintained, "So whoever of the believing women agreed to these conditions, the Messenger of Allah (peace be upon him) would say to her, 'I have accepted your Bai'âh by words.' By Allah, his hand never touched the hand of any woman when accepting their Bai'âh; he accepted their Bai'âh by saying 'I have accepted your Bai'âh on this basis.'"﴿ Although there was a good reason for shaking hands, the Messenger of Allah (peace be upon him) who is infallible accepted the women's Bai'âh by words only not by shaking hands with them. Therefore, other Muslims should do likewise and avoid shaking hands with non-Mahram women. It is forbidden for the leader in question and his family members to let women kiss their hands and feet. It was authentically reported that the Prophet (peace be upon him) said, ﴾I do not shake hands with women.﴿ Also, Allah

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(Glorified and Exalted be He) says,﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ (Surah Al-Ahzab, 33:21)May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Q 3: The grand scholar of Buhara claims to be the overall controller of the soul and faith - meaning, religious beliefs - on behalf of his followers.

A: If it is true that the grand scholar of Buhrah claims to be as such, his claim is false. However, his claim denotes one of two possible meanings, both of which are false. First, by claiming that he is the controller of the souls and faith he might mean that the hearts and souls are controlled by him so that he directs them wherever he likes either guiding them to faith or leading them astray. This is an attribute of Allah only. Allah, (Glorified be He) said: ﴾And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.﴿ Allah also said: ﴾He whom Allâh guides, he is the rightly guided; but he whom He sends astray, for him you will find no Walî (guiding friend) to lead him (to the right Path).﴿ There are also many other verses saying that controlling the hearts; either guiding them or leading them astray is up to Allah (Exalted be He) alone and not to any one else. Moreover, the Prophet (peace be upon him) is authentically reported to have said: ﴾The hearts of the slaves are between two fingers of the Most Beneficent. He turns them to any (direction) He likes.﴿

At one time, the Prophet (peace be upon him) ws terrified and he supplicated

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Allah saying: ﴾O Turner of the hearts, fix my heart steady on Your religion.﴿ Second, by claiming that he is the controller of the souls and faith on behalf of his followers, he might mean that his faith spares theirs, by virtue of which they will be rewarded and saved from punishment even if they do misdeeds and commit sins and crimes. However, this notion runs counter to Qur'anic facts like those stated in the saying of Allah (Exalted be He): ﴾He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.﴿ Allah also said: ﴾Every person is a pledge for that which he has earned.﴿ To the same effect, Allah said: ﴾Every person is a pledge for what he has earned,﴿ ﴾Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism).﴿ ﴾In Gardens (Paradise) they will ask one another,﴿ ﴾About Al-Mujrimûn (polytheists, criminals, disbelievers), (And they will say to them):﴿ ﴾"What has caused you to enter Hell?"﴿ Furthermore, Allah (Exalted be He) said: ﴾whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.﴿ ﴾And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.﴿ Moreover, Allah (Exalted be He) said: ﴾And that man can have nothing but what he does (good or bad).﴿ By the same token, Allah said: ﴾And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.﴿ There are also many other verses indicating that

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every person will be rewarded for his own deeds whether or not they are good or bad. In this regard, it is authentically reported that (when Allah revealed the verse: (And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.) Allah's Messenger (peace be upon him) got up and said, "O people of Quraysh (or similar words)! Buy (save) yourselves (from Hellfire) as I cannot save you from the punishment of Allah (may He be Exalted); O `Abbas Ibn `Abdul-Muttalib! I cannot save you from Allah's Punishment, O Safiyyah, the Aunt of Allah's Messenger! I cannot save you from Allah's Punishment; O Fatimah bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment.)

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Q4: The leader of Al-Buhrah, India, claims that he owns all the Waqf (endowments) properties and he will not be called to account for all the Sadaqah (voluntary charity). He was claimed to be Allah on earth, by the late scholar, Tahir Sayf Al-Din, during a case in the High Court of Bombay, who said that he has complete power over his followers.

A: What was mentioned in the question, regarding the claims of the leader of Al-Buhrah, that he owns all the Waqf properties, that he will not be called to account for all the Sadaqah, and that he is Allah on earth, all these are false claims, whether they were made by him or by others. As for the first claim, Waqf properties are not owned, but what is owned is the benefit of their produce and this should be given to those for whom the Waqf was made

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and not elsewhere. So the leader of Al-Buhrah does not own any Waqf properties or any of their produce, unless there has been a Waqf dedicated to him, if he has a right to it.

As for the second claim, that he will not be held accountable; everyone will be held accountable for all their actions, including the distribution of Sadaqah, according to the Book of Allah, the Sunnah (whatever is reported from the Prophet), and the Ijma` (consensus) of the Muslim scholars.

As for the third claim that he is Allah on earth, this is a sheer Kufr. Anyone who claims this is a false god, deifying themselves and asking to be worshiped, which is Batil (null and void). The nullity of this matter is necessarily known to all Muslims.

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Q 5: He claims that he has the right to announce repudiation and social boycott from those who object to these deeds.

A: If these are the traits of the senior scholar in Buharah as is mentioned in the question, then he is not permitted to announce repudiation from those who object to what he commits of kinds of Shirk (associating others in worship with Allah). He should accept their advice and give up appointing himself as a deity and being described with attributes that are Allah's alone as Al-Uluhiyyah (Allah's Exclusive Right to be worshipped) and possession of hearts and souls. He should also stop asking his followers to worship him and to exaggerate in supplicating and surrendering to him and to members of his family. Moreover, those who object to what he commits of Shirk should repudiate him and his misguidance if he does not accept their advice by following the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him). They should also repudiate his followers and all those who are similar to them of Taghuts (false gods) and their worshippers.

Allah (Exalted be He) says: ﴾And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân)﴿ , ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴿ , ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ , ﴾Those who avoid At-Tâghût (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves -﴿ ﴾Those who listen to the Word [good advice Lâ ilâha illallâh - (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid Tâghût) those are (the ones) whom Allâh has guided and those are men of understanding.﴿ , ﴾Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone"﴿ to His saying: ﴾Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is Rich (Free of all needs), Worthy of all Praise.﴿

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Q6: Does Islam permit persecution on a religious basis? Al-Buharah are Muslims who believe in all the teachings of Islam and the Qur'an. All Muslims should believe in the Qur'an.

A: Islam does not permit persecution against true Muslims who are truthful

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in their faith and in following the Qur'an and the guidance of the Messenger of Allah (peace be upon him. Moreover, doing so is prohibited and may be considered Kufr (disbelief). If the reality of the senior Buharah scholar and his followers is as what you have mentioned in your questions, then they are disbelievers who do not believe in the principles of Islam or the guidance of the Qur'an and the Sunnah of the Prophet (peace be upon him). It is not unlikely for them to persecute those who are truthful in their belief in Allah, His Book, His Messenger (peace be upon him) and the Sunnah of the Messenger of Allah. Disbelievers in every nation used to persecute the messengers of Allah sent to guide them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Isma`ili Sect

Fatwa No. 5508

Q: What is the view of Sunni scholars regarding the Isma`ili and Agha Khani sects who live in many places and most of them live in the north of Pakistan. Following are some of their views that explain their doctrine.

1- The word of Faith: 'I testify that there is no deity but Allah, Muhammad is the Messenger of Allah, and `Ali, the Commander of Believers, is Allah.' The Isma`ilis and Agha khans say these words are the word of Shahadat Al-Tawhid i.e. the testimony of belief in monotheism, and the true word of Islam.

2- The Imam: They believe that Agha Khan Shah Karim is their imam (religious leader) who has dominion over everything; the earth, the heavens, and what is in and between them. They even believe he is the supreme ruler of the whole world.

3- The Shari`ah: They do not believe in the truth of Islamic Shari`ah. In fact, they believe that Agha Khan is the embodiment and the true tongue of the Qur'an. They also believe that he is the "Ka`bah" and "Al-Bait-al-Ma'mur" (i.e. Allah's House in the seventh heaven) and the one to be followed and no one else. Their books say that the word "Allah" mentioned in the Qur'an is the apparent term used to refer to Imam Agha Khan.

4- Salah (Prayer): They do not believe that the Five Prayers are obligatory. Only three formulae of supplication are required instead.

5- The Masjid (mosque): They take a place of worship called Jama`at khanah instead of mosques.

6- Zakah (obligatory charity): They deny that Zakah is obligatory. They instead allocate 10% of their wealth to the Agha Khan calling it as "dushond" or "Mal-Al-Wajibat i.e. money for religious obligations".

7- Sawm (Fast): They deny that it is obligatory to fast the month of Ramadan.

8- They do not believe that Hajj is obligatory, rather they believe that their belief in Agha Khan is itself Hajj.

9- Salam (Islamic greeting): Instead of the Islamic formula of greeting, they invented a special greeting. When one of them meets another, he says, "`Ali madad" (May `Ali help you!). The other replies, "Mawla `Ali madad" i.e., (`Ali is a sufficient master for help!)

This is a brief note about their sayings and the `Aqidahs (creeds) they adopt. Now I would like to ask few questions.

1- Are the Isma`ilis considered a Muslim sect or a disbelieving one? 2- Is it permissible to offer Funeral Prayer for their dead people? 3- Is it permissible to bury them in the Muslims' graves? 4- Is it permissible to intermarry with them? 5- Is the meat of their sacrificed animals lawful for Muslims? 6- Should they be treated like Muslims?

In the Name of Allah, the Great, we ask you to answer our request for Fatwa to dispel the doubts in many Muslims' minds. In the past, the followers of this sect used to hide their false `Aqidah (creed), therefore the early Muslim shaykhs called them Al-Batinayyah (those who hide their real faith). Nowadays, they overtly call people to their false `Aqidah (creed) to lead Muslims astray in matters related to `Aqidah (creed) and for some other purposes we do not yet know.

A: First: The belief that Allah is incarnated in `Ali or in any other being is sheer disbelief that excludes a person from Islam. Likewise, the belief that any being other than Allah (Glorified be He) can control the heavens and earth, is disbelief as well. Allah (Exalted be He) says: ﴿Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!﴾

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Second: Whoever believes that there is anything to be followed other than the Shari`ah revealed to Prophet Muhammad (peace be upon him), is a disbeliever and excluded from Islam. The Shari`ah of Islam is the Qur'an revealed by Allah to Muhammad as Allah (Exalted be He) says: ﴿And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).﴾ The Shari`ah includes the Sunnah which explains the Qur'an as Allah (Exalted be He) says: ﴿And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.﴾ **Third:** Whoever denies any of the Pillars of Islam or any of the well-established religious matters, is a Kafir (a disbeliever) and a renegade.

Fourth: If the followers of this sect are as you mentioned in the question, it is not permissible for Muslims to pray for their dead or bury them in Muslims' graves. Also, it is not permissible to intermarry with them, eat from their sacrificed animals, or even treat them like Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Bareilwi order

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Fatwa No. 3090 :

Q: In Pakistan, there is an order known as the Bareilwi or the order of Nawary, as named after its current leader Nawari. I ask Your Eminence about the ruling of Shari`ah (Islamic law) on this order, its beliefs and the validity of offering Salah (Prayer) behind one of its members. May your answer relieve many confused hearts that are unaware of the truth! I again remind you of some of their common myths and beliefs, which are:

1- Believing that the Messenger (peace be upon him) is alive

2- Believing that the Messenger (peace be upon him) knows the Ghayb (unseen) and is present, especially after the Jumu`ah (Friday) Prayer

3- Believing that the Messenger (peace be upon him) has the right of giving intercession in advance

4- Believing in the Awliya' (pious people) and the dead at whose graves they offer Salah and ask for help

5- Building domes and lighting the graves

6- Repeating their famous supplication: O Muhammad, the Messenger (peace be upon him)

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7- Getting angry with anyone who says Ta'min (saying: "Amin" after reciting Surah Al-Fatihah) aloud and raise their hands in Salah and considering them as belonging to the Wahhabi order

8- Finding it extremely strange that people use Miswak (tooth-cleansing stick) before offering Salah

9- Kissing the fingers during Wudu' (ablution) and Adhan (call to Prayer) as well as after Salah

10- Their Imam always recites the following Ayah (Qur'anic verse) after Salah: ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him).﴾ Consequently, the Ma'mums (persons being led by the Imam in Prayer) invoke Allah to send peace upon the Prophet collectively and loudly.

11- Gathering in circles after the Jumu`ah Prayer and engaging in loud singing and praise

12- Serving many kinds of food, including desserts, inside the Masjid (mosque) after ending the recitation of the whole Glorious Qur'an during Tarawih (special supererogatory night Prayer in Ramadan)

13- Building Masjids and being too preoccupied with decorating them in addition to writing on the Mihrab: O Muhammad

14- Considering themselves the followers of the Sunnah and true `Aqidah (creed) and deeming those who do not follow their order as wrong

15- What is the ruling of Shari`ah (Islamic law) on offering Salah behind the members of this order?

It is worth mentioning that I am a medical school student, living in Karachi near a Masjid subject to the supervision of the Bareilwi order.

A: It is impermissible to offer Salah behind an Imam who adopts such beliefs. If the Ma'mum knows that the Imam adopts these beliefs, then the Salah of the former will not be valid. Most of these beliefs entail Kufr (disbelief) and Bid`ah (rejected innovations in religion). They also contradict Tawhid (belief in the Oneness of Allah), which Allah revealed to His Messengers and in His Books, and are incongruous with the plain texts of the Qur'an. For example, Allah (Glorified be He) says: ﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ Allah also says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Hence, Muslims are required to reject their Bid`ah in a kind way. If they agree, then praise is due to Allah. If not, they should leave the company of those people and offer Salah in the Masjids of Ahl-ul-Sunnah (those adhering to the Sunnah). Khalil Al-Rahman (Prophet Ibrahim - peace be upon him) is a good example of such a case as is clear from the following Ayah: ﴾"And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Druze

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Fatwa No. 1800

All praise is due to Allah and peace and blessings be upon His Prophet, upon his family and Companions.

To proceed:

The Permanent Committee for Scholarly Research and Ifta' have studied the letter sent by His Excellency the Deputy-Interior Minister to his Eminence the General Chairman No. 2/5400 on 15/5/1397 A.H. The Committee also read the two brochures attached to his letter detailing two alleged debates: The first was held between a durzi student who is studying in Al-Azhar and someone that he claimed to be the Grand Shaykh of Al-Azhar called Mustafa Al-Rafi`y. The second was held between a person who ascribed himself (according to the letter) to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) called Shaykh Al-Haq Al-Husayny and a durzi professor called Abu Hasan Hany Zaydan. According to the request of His Excellency to study this letter, the response comes as follows:

Firstly: An abstract about the doctrine of the Druze **which unveils their reality.**

Secondly: A brief explanation about the two debates explaining their illusion and misconception.

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First: An abstract about the Druze doctrine

Druze are a secret sect of the Batini Qarmatians who entertain camouflaging their religious convictions to deceive non-Durzi people. Sometimes, they pretend to be religious, ascetic, pious and show false religious jealousy. They also feign love of Rafidah, Sufism and Al Al-Bayt (Members of the Prophet's extended family). They claim that they are reformers who reconcile between people and gather them aiming to deceive them with regards to their religion. They continue doing so until they become strong and receive support from a ruler, they then show their reality, declare their dogmas and reveal their intentions. At this time, they will be the callers to evil, corruption and a destructive means to religions, dogmas and ethics.

This fact is very clear for those who know their history and biography from the first day `Abdullah ibn Saba' Al-Himyary, the Jew, laid down their foundations and established their principles. They

inherited these principles from each other and applied them well till the present time.

Although Druze is a sect from the Batini Qarmatians, they have their own manifestations related to their genealogy, the time in which they appeared and the circumstances which helped them emerge.

Following is the summary of it all, in addition to the examples and the judgment of scholars regarding them:

1- Druze are ascribed to Durzy, who is:

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Abu `Abdullah Muhammad ibn Isma`il Al-Durzy. His name may be related as `Abdullah Al-Durzy or Durzy ibn Muhammad. It is said that Muhammad ibn Isma`il Al-Durzy is Tishtakin or Hishtakin Al-Durzy. It is said that they are ascribed to Tayruz, a Persian country. Al-Zabidy wrote in Al-Taj that the correct form is Darzy taken from the children of Darzah who are low people and tailors.

2- Muhammad ibn Isma`il Al-Durzy appeared during the reign of Al-Hakim Bi-Amrih Abu `Aly Al-Mansur ibn Al-`Aziz, one of the `Abidy kings who ruled Egypt for two hundred years and falsely claimed that they were from Al-ul-Bayt and that they are from the offspring of Fatimah (may Allah be pleased with her).

At first, Muhammad ibn Isma`il Al-Durzy was a member of Al-Isma`iliyyah Al-Batiniyyah sect which claims to be from the followers of Muhammad ibn Isma`il ibn Ja`far Al-Sadiq, then he rebelled against them and contacted Al-Hakim Al-`Abidy who agreed to his claim of godhood and called people to worship him alone.

This man claimed that Allah was incarnated in `Aly and the spirit of `Aly passed to his offspring one by one until it reached Al-Hakim and Al-Hakim authorized him to conduct the affairs of Egypt to make people follow him in his call. When his matter was disclosed, Muslims rebelled against him in Egypt and killed some of his followers. When they tried to kill him, he escaped and took shelter with Al-Hakim who gave him money and commanded him to go to Al-Sham (The Levant) to spread his call there. He went to Al-Sham and settled in the valley of Taymullah ibn Tha`labah western Damascus, where

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he called people to deify their ruler and spread the principles of Druze there and distributed money to them and they responded to him.

Another Persian person names Hamzah Ibn `Ali Ibn Ahmad Al-Hakimy Al-Durzycalled to deifying their ruler. This man was from the leaders of Al-Batinayyah (Batini). He came into contact with the men of the secret call from among the followers of Al-Hakim. He called for deifying him secretly until he became one of the pillars then he claimed that he is the messenger of Al-Hakim, who agreed to this. When Al-Hakim passed away his son `Aly, nicknamed, Al-Dhahir took over to reinforce Allah's religion and free himself from the call to deify his father. This call was fought in Egypt and Hamzah escaped to Al-Sham (The Levant) and was followed by some of his followers and settled in the district which was later called Jabal Al-Druz (the Druze Mountain) in Syria.

The principles of Druze are as follows:

(A) Incarnation: They believe that Allah was incarnated in `Aly (may Allah be pleased with him) then in his offspring after him one by one until He was incarnated in Al-Hakim Al-`Abidy Abu `Aly Al-Mansur ibn Al-`Aziz. Godhood is incarnated in him. They also believe in the return of the Al-Hakim and that he disappears and appears. (B) Taqiyyah (hidden intention): They do not reveal their reality except to their followers and do not reveal their secrets except to those whom they trust of their followers. (C) Infallibility of Imams: They believe that their imams are infallible from

sin and fault. Moreover, they deify them and worship them instead of Allah as they did with Al-Hakim. (D) Claiming the knowledge of the unseen: They claim that the Shar`i texts have inward meanings which are really meant. Based on this principle, they have built their manipulation and deviation to the Shar`i texts, instructions and prohibitions. As for their manipulation of the legal reports, they denied the Perfect Attributes of Allah, the Hereafter, Reckoning therein, Paradise and Hellfire and replaced them with reincarnation i.e. the transfer of the spirit of the dead to another body at the time of its creation to live therein in bliss or in misery. They say: "eternal time, everlasting world, wombs beget and earth swallows." Furthermore, they deny the existence of Angels and Messengers and follow philosophers who follow Aristotle in his principles or theories. As for their manipulation of the texts of obligations such as commands and prohibitions, they deviated from their real meaning and said: The meaning of Salah is to know their secrets and not to perform the five daily Salahs day and night. Sawm (Fasting) is to conceal their secrets and not to abstain from things which nullify fasting from dawn to sunset. Hajj is to visit their holy Shaykhs who made lawful

the Shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly such as marrying one's mother, daughters and other manipulations of the texts and denying what has been related therein of Allah's Shari`ah that He imposed on His servants. Therefore, Abu Hamid Al-Ghazaly said concerning them: What is apparent of their doctrine is like Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) and what is hidden is sheer Kufr (disbelief). They resemble Ikhwan Al-Safa in their doctrines, actions and style. (E) They hold the belief of Darwinism: They say that nature generates life while death emerges due to the halt of the instinct heat such as the extinction of an oil lamp when the oil runs out except for those who are killed in accidents. (F) Hypocrisy and lying in the call: They feign love to Al-ul-Bayt before the people whom they want to call to their beliefs. If they respond to them, they call them to the doctrine of Rafidah and show them the Sahabahs' (Companions) defects. When they accept this, they show the defects of `Aly and curse him. When they accept that, they show the defects of the prophets. They say that prophets have secrets that are contrary to what they called their nations to and that they (prophet) were clever as they laid down legal laws for their nations to achieve worldly benefits and interests etc.

The ruling on them

Shaykhul Islam Ibn Taymiyyah (may Allah be merciful with him) was asked about the ruling on Druze and Al-Nusayriyyah and his answer comes as follows:

Druze and Nusayriyyah are Kafirs (disbelievers) according to the Ijma` (consensus) of all Muslims. It is not permissible to eat from their slaughtered animals or marry their women. Moreover, they reject the obligation of the Jizyah (poll tax required from non-Muslims living in an Islamic state), so they are apostates not Muslims, Jews or Christians. They also reject the obligation of observing the daily five Salah, the fasting of Ramadan, performing Hajj or prohibiting what Allah and His Messenger have prohibited such as carrion (flesh of dead animals), wine and the like. They are Kafirs according to the Ijma` of all Muslims even if they pronounce the two Shahadahs (testification of faith).As for As for Al-Nusayriyyah, they are the followers of Abu Shuhayb Muhammad ibn Nusair. He was one of the excessive people who claimed that `Aly is a God and used to recite the following chant:

I testify that there no deity but

Haydarah Al-Anza` (the bold) Al-Batin (the strong fat)

there is no screen on him but

Muhammad the truthful and trustworthy

no way to him but through

Salman Owner of Power, the Most Strong

As for Druze, they are the followers of Hashtakin Al-Durzy who was one of the freed slaves of Al-`Abidy, one of the rulers of Batini Egypt. Al-`Abidy sent Hishtakin to the people of the valley of Taymullah ibn Tha`labah. He called them to the godhood of the ruler whom they call Al-Bari Al-Ghulam and used to swear by him. They are related to Al-Isma`iliyyah sect who believe that Muhammad ibn Isma`il abrogated the Shari`ah of Muhammad ibn `Abdullah. Their Kufr is more than that of excessive people. They believe in the oldness of the world and deny resurrection, the obligations of Islam and its prohibitions. They are from the Batini Qarmatians whose Kufr is more than that of the Jews, the Christians and the Arab Idolaters. Their aim is to be philosophers

such as Aristotle, and his suchlike or Magi. Their doctrine is composed of theories of philosophers and the doctrine of Magi, but they feign their belonging to the Shiite, Allah knows best.

Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) said to refute the suspicion of Druze:

All Muslims are in agreement that those people are Kafirs and whoever has doubt concerning this fact is also a Kafir like them. They are not like the people of the Book nor polytheists, but they are straying Kafirs whose food is not allowed to be eaten and their women may be taken in captivity. Their money should be taken because they are apostates and their repentance may not be accepted but they should be killed wherever they are and be cursed as they were described. It is not permissible to appoint them as guards on the gates. Moreover, their scholars or so called reformers should be killed so as not to mislead others. It is prohibited to sleep with them in their houses, accompany them, walk with them or escort their dead people. It is prohibited for the Muslim ruler to ignore establishing the penalty prescribed by Allah to these people. All help is from Allah and on Him we shall rely!

Unveiling the lie, fraud and guile found in the first debate:

1- In the beginning of the first debate, it is mentioned that it took place between a Durzy student in Al-Azhar, Shaykh Shawqy Hamadah and the great grand Imam of Al-Azhar, Shaykh Mustafa Al-Rafi`y whom he called later the great grand Shaykh of Al-Azhar.

This matter contains confusion, ambiguity, lying and false claims. As for the confusion and ambiguity,

Imam Al-Azhar is the one who leads people in the five obligatory daily prayers in Al-Jami` Al-Azhar (Al-Azhar Mosque), in which he may deliver the Friday Khtbah (sermon). This Imam is officially affiliated to the Ministry of Waqf. On the other hand, the great grand Shaykh does not lead the people in Salah nor deliver the Friday Khutbah. He is responsible for the education in Al-Azhar University, and is superior than the one who leads people in Salah. As to the lie, the person called Mustafa Al-Rafi`y has not been known to be the grand Shaykh of Al-Azhar at any time. History is the witness against these allegation and the strongest evidence that the writer of this review does not substantiate his claim, so this debate is fabricated. This is not strange, as the Druze related to Batini

are characterized by fabrication, lying and concealing facts.

2- Al-Durzy said to the alleged Shaykh Mustafa Al-Rafi`y: What is your opinion about the Druze?

Then, Shaykh Rafi`y said: With regard to the habits, customs and morals of Druze, they are Muslims. However, with regard to their religion, they are not Muslims.

Such an answer could not be issued by a Muslim knowing the principles and rules of Islam well and who knows the doctrines of Druze, their actions and conditions, so how can we imagine that it was issued by the Grand Shaykh of Al-Azhar. The principles of Islam and the history of

Druze prove that the Druze are not Muslims whether outwardly or inwardly. When they have a chance, they expose and express their atheism and Kufr, violate Muslims' blood, honor and money as well as making mischief in the land as done in the time of Al-Hakim Al-`Abidy, one of the `Abidy rulers in Egypt. When crisis strikes them and they find no way out, they conceal their intentions, become religious and show themselves as reformers as a matter of hypocrisy and Kufr. This is their condition with Muslims. In spite of this, the durzy student disapproved of the answer of whom he called The Grand Shaykh of Al-Azhar.

2- **He (the Durzy student) said: What is the reason?**

The alleged Shaykh answered: Because they worship Al-Hakim. The Durzy student was so angry and accused the Shaykh of being in error, which means that he denies the existence of the true God. This is a clear sign of the Kufr of the Druze and their ill-beliefs. Then he said: The one who says that we deify a ruler is wrong. We only believe that no deity is worthy of worship but Allah and He is the One to be worshipped, He neither begets nor was begotten and there is none co-equal or comparable to Him.

It is well known in our doctrine that there is nothing like Him. He is beyond realization, description, free from sitting, standing, sleep, and laziness, is not a soul and is only One. We also believe that

Allah (Exalted be He) will show Himself to the people in the Hereafter to prove the truthfulness of believing in Him and set the proof against them because they failed to perceive Him or reach His Essence with their minds. Looking at Him is similar to looking at one's face in the mirror. O Shaykh, do you not see yourself when you look at the mirror. The Shaykh said: Yes. The Durzy student said: That image is free from the human characteristics which does not eat, drink or perceive. We do believe that when you look at the mirror, you see the image of Allah the exalted over all attributes.

The historical and scientific reality prove that the Druze worship the rulers and deify them and Al-Hakim Al-`Abidy assumes godhood, and his retinue used to call people to worship him. Therefore, the durzy student is a liar in denying this. Afterwards, there was confusion and mixing in his speech, as he mentioned matters of Kufr in his reply and denial saying: He who says that we deify a ruler is wrong without defining the ruler. However, this matter is concerned with their worship and deification of Al-Hakim Al-`Abidy who ruled Egypt. He denied all attributes of Allah and compared Him to an image in the mirror when he said: Looking at Him is similar to looking at one's image in the mirror. Then he added: O Grand Shaykh, as you look at

the mirror and see your image without its characteristics, we see Allah, the Exalted free from human characteristics. Through this likening, he made Him nonentity without existence.

The Shaykh said: what do you think about metempsychosis?

The student said: We believe in reincarnation which is an old philosophical principle that existed before the Fatimides and Islam as it was established since the early beginning. Many of the old excessive philosophers held this principle. So, it is not strange that the Druze believe in reincarnation but what is strange is that Muslims deny it while the Glorious Qur'an proves it.

Then, to substantiate his view, he cited the following Ayahs: ﴾How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return (See V.40:11)﴿ and: ﴾Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.﴿ He also cited what he claimed to be reported from the Prophet (peace be upon him): "I am still passing from the backbones of believing men to the wombs of the believing women until this day...etc". The Durzy student acknowledged that the Druze believe in reincarnation which means the transition of a soul after death to another body at its creation. It is known that whoever believes in

this principle does not believe in the Day of Resurrection which is stated clearly in the Qur'an, Sunnah and consensus. They do not believe in Reckoning or retribution of Paradise or Hell. They also interpret the texts of Resurrection by the departure of their Imam such as the return of Al-Hakim and his appearance after disappearance. They say that if the soul became pure by avoiding whims, knowledge and worship, it goes back to its original place and is perfected by death and getting rid of the limits and restrictions of the body. As to the straying souls which turn away from seeking guidance from the infallible imams, they will suffer by hanging in bodies through metempsychosis whenever they leave a body they go into another one. To support this view, they cited the saying of Allah: ﴾As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.﴿

No doubt that their interpretation of the Resurrection by the appearance of their Imam is a distortion of the meaning which is set in the Arabic language in which the Qur'an was revealed and contradicts the frequented clear Ayahs and texts which prove the Resurrection, Reckoning and retribution in Paradise or Hell.

Therefore, their interpretation is a clear aberration and sheer Kufr. Their belief in reincarnation as stated above is just a mere lie and baseless speculation

which does not depend on reason or Naql (transmitted texts) – when used in opposition of the Qur'an. Their claim that the Qur'an indicates this is a lie and fraud because the meaning of the saying of Allah (Exalted be He): ﴾How can you disbelieve in Allâh? seeing that you were dead and He gave you life.﴿ is as follows: You were dead before Allah shaped you in the wombs and blew the soul into you. Allah (Exalted be He) revived you by blowing the soul into you then caused you to die by taking away your souls after the end of your lifetime in the world then will give you life on the Day of Resurrection for Reckoning and retribution. This is the clear meaning of the Ayah in the Arabic language by which it was revealed and was explained by the clear sound Sunnah. It does not contain proof that if the soul comes out from a person at death, it will go to another body to live again in this world. The same goes for Tafsir (explanation of the meanings of the Qur'an) of the Ayah which reads: ﴾Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.﴿ The meaning is: We have created you from the earth as you were living in this world and to the earth you shall return to be burried after your death. We shall give you life at the time of Resurrection. Interpreting those Ayahs with what they have claimed to be reincarnation is interpretation by whims and distortion to the meaning of the Arabic meaning of Ayahs and contrary to

the clear meaning of the Qur'an and the frequent reported sound Hadiths about their meaning and the consensus of the scholars.

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As for the Hadith which they mentioned, it is not recorded in any of the known Hadith books. The existence of unbelieving ancestors in some periods is proof against their lie. The Prophet (peace be upon him) did not pass in the backbones of the believing fathers and the wombs of the believing women in every class of his forefathers. Some of them were believers such as Ibrahim (Abraham) and Isma`il (Ishmael) while others were disbelievers. Therefore, this is a fabricated Hadith. As for Allah's saying: ﴿As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.﴾ It is a clear statement concerning the disbelieving people of Hell and that their torment will be continual in it on the Day of Resurrection. It does not indicate that if the soul leaves the body by death, it would pass into another body in order for it to be confinement and torment for it. This interpretation is a kind of distortion and manipulation of the texts of the Qur'an.

The Durzi concluded the dialogue with the confession of the alleged Shaykh Al-Rafi`y that the Druze is the best Islamic sect of all. No doubt that this confession is delusive because it is issued by an invented Shaykh.

If it is destined that a real Shaykh has this debate with a Durzy student, this would not prove the truthfulness of this result. How many people have rights but are helpless to gain it in dialogue and argument because of the little knowledge they have, so their submission does not indicate the validity of

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the doctrine of the one who argues with them and does not indicate the truthfulness of what they claim.

Clarification of lie, fraud and guile in the second debate:

The brochure containes another debate between a person who claims to be a Sunni scholar called Shaykh Al-Haq Al-Husayny who acts as the head of oriental studies in one the colleges and a Durzi professor called Shaykh Abu Hasan Zaydan. This debate is set of questions asked by the so-called Sunni to the Durzy who answers them. This debate comes in an archaic style and weak structure in regard to the Arabic language. The meanings were ambiguous and not unedited. This indicates that it is fabricated and did not happen or that it took place between two people who do not have much knowledge. Therefore, Its results are not counted. Here are its details:

The alleged Sunni said:

Q 1: What is your religion?

A: The Durzy answered: Our religion is Islam.

It is mentioned above in pages 2 - 4 that they are not Muslims and that their Kufr is greater than that of the Jews and Christian etc. The evidences on their Kufr will be included in the Durzy's answers and his explanation to the doctrine of Druze regarding the pillars of Islam.

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Q 2: What is your doctrine?

A: Our doctrine is to declare the Oneness of Allah (Exalted be He) and acknowledge the message of the Prophet (peace be upon him) and this is one of Taqiyyah's doctrine in Islam.

The Durzy confessed in his answer to the second question that the doctrine of Druze is Taqiyyah (concealing the intention). He was truthful of what he confessed against his people. It is known that Taqiyyah means equivocation, deception, tergiversation and hypocrisy in belief, saying and deeds. The Durzy used it in his answer and explained that the doctrine of Druze is to declare the Oneness of Allah (Exalted be He) and acknowledge the message of the Prophet but their God whom they worshipped was Al-Hakim Al-`Abidy, the king of Egypt. The Messenger they believe in is the messenger of Al-Hakim whom he chose as a caller for him such as Hamzah ibn `Aly ibn Ahmad Al-Farisy Al-Hakimy Al-Durzy whom Al-Hakim Al-Fatimy called Rasul Allah. This style in answer is the clearest explanation and the truthful application of tergiversation and hypocrisy included in Taqiyyah.

Q 3: Are you Sunnis or Shiites?

A: Neither Sunnis nor Shiites but one of the sects which the Prophet (peace be upon him) referred to by his saying: "My Ummah (nation) will be divided after me into seventy three sects."

The Durzy outlined his answer to the third question as he stated that Druze are not Sunnis or Shiites. He did not reveal the reality of his group but

he made the matter ambiguous when he said: They are one of the sects to which the Prophet referred by saying: "My nation will become divided after me into seventy three sects". He gathered between making a mistake in the language, distorting the Hadith and a guile on the questioner by not determining the answer for him. As well as lying in his saying that they are not Shiites while they are from the Batini Qarmatians who are one of the most wicked sects of extremist Shiites .

Q 4: Do you offer Salah in its due times?

A: Yes, we pray because Salah is obligatory upon every believer and it brings the servant closer to his Creator.

Q 5: How do you perform Salah?

A: When we offer Salah for the Muslim dead, we direct ourselves to face of the Qiblah (direction faced for Prayer towards the Ka`bah) but the regular Salah is a Dhikr (Remembrance of Allah) session.

There is generalizing and answering inefficiency in the fourth and the fifth questions. It is meant at first to enable the Durzy to sum up the answer, and secondly to escape from the answer and distort the meaning of Salah. He did so when he said: We offer Salah because Salah is obligatory and because it brings the servants closer to their Lord. Thirdly, he altered the meaning of Salah when he said: We offer Salah for the deceased and face the Qiblah. He also made a mistake when he interpreted the regular Salah with a Dhikr (Remembrance of Allah) session which necessitates denial of the five daily prayers in the way which was explained by the Prophet (peace be upon him) and denial of his claim stated in the answer to the first question that their religion is Islam.

Q 6: Do you bow down during Salah?

A: Bowing down is supererogatory.

Q 7: Do you prostrate during Salah?

A: We prostrate in the position of prostration because it is obligatory in order to draw near to Allah and seek His Help.

There is also generalizing and inefficiency in the sixth and seventh questions. The Durzy denied that bowing down is obligatory and mentioned that it is supererogatory. As for prostration, he admitted

that it is obligatory but he summed it up this way as if there is a collusion between the questioner and the one who is questioned or as if they were one person. This contradicts his saying in the answer to the first question: our religion is Islam because Salah in Islam is not Dhikr (Remembrance of Allah) but it is the five daily prayers in the established known way. He deviates from the Qur'an, the Sunnah and the consensus.

Q 8: Do you fast in Ramadan?

A: Some people especially the Shaykhs observe Sawm (Fast) but in our custom apparent fasting is supererogatory. As for the real Sawm, it is maintenance for oneself against unlawful things. In this case, it is obligatory forever and not during certain times because we believe that there is no benefit

from the apparent Sawm while contradicting what Allah and His Messenger prohibit.

In his answer to the eighth question, the Durzy denied the obligation of Sawm in Ramadan when he said that the apparent Sawm is supererogatory. He interpreted real Sawm by safeguarding oneself against prohibitions and this denial to the religious established rule and distortion of the texts. This leads to freeing Mukallafs (person meeting the conditions to be held legally accountable for their actions) from the Islamic rites which were made obligatory by Allah and His Messenger. It is sheer Kufr and apostasy according to the Qur'an, the Sunnah and Ijma`. It also contradicts their claim that Islam is their religion.

Q 9: Do you perform Hajj?

A: Hajj in our custom is supererogatory too due to the following Ayah: ﴿And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴾ The phrase (Who can afford the expenses) is an excuse for those who cannot perform Hajj.

In his answer to the ninth question, the Durzy did the same when he denied Hajj as he denied Sawm of Ramadan. He said that Hajj in their custom is supererogatory. So he denied its obligation and this is Kufr because it is denial of what has been established in religion. Then he camouflaged the matter by citing an expressed Ayah confirming the obligation of Hajj upon one who can afford it. The inability expressed in the Ayah is for the person who is unable by himself or by his proxy.

This also contradicts his first allegation in answering the first question that the religion of the Druze is Islam.

Q 10: Did any of you go to Makkah to perform Hajj?

A: Yes, many of us have visited Makkah Al-Mukarramah and Al-Madinah Al-Munawwarah.

There is summery and inefficiency in the tenth question which paved a way out for him to deviate. If the questioned person gives a general answer, it may be interpreted as a regular journey to Makkah, like any other journey to another country for self-entertainment. He said: Many of us have visited Makkah and Al-Madinah Al-Munawwarah. This is the religion of Al-Qaramitian Batini because their way is obscurity and use of Taqiyyah as mentioned above.

Q 11: How do you offer Salah for the dead?

A: Our Salah for the dead is according to the Sunni Shafi`y Madh-hab (School of Jurisprudence). To suffice you the burden of heavy searching, take this book issued from the sheikhdom of the dignified `Aql which is the highest reference of our doctrine. Through this book you shall know the reality of our doctrinal rites in offering Salah for the dead, Marriage contracts, Inheritance after death and so on.

After studying the book, the questioner turned to the person being questioned and said to him: You are truly Muslims.

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The answer to this question (the eleventh) is full of lies and contradiction. He stated with conviction in the answer to the third question that Druze are not of Ahl-ul-Sunnah wal-Jama`ah (Those adhering to the Sunnah and Muslim community). Though, here proved that they offer Salah Al-Janazah (the Funeral Prayer) according to the Shafi`y Madh-hab and Shafi`y is one of Ahl-ul-Sunnah wal-Jama`ah. Then how is their Funeral Prayer performed according to his Madh-hab (School of Jurisprudence). Then he deviated from the answer and referred to an ambiguous book which he did not determine to allow people to know his truthfulness that their Salah over the dead is according to the Sunni Shafi`y Madh-hab (School of Jurisprudence). The Durzy mentioned that the alleged Sunni scholar said after studying the book: You are truly Muslims. This confession in such an alleged debate has no consideration but it is just camouflage, publicity and lie regarding the Druze doctrine.

If the doctrine of Druze is in conformity with Islam, he would have showed it and mentioned the name of the book in order that people could know the truth but he feared that the matter might have been revealed, so he concealed the name as this is his way and the way of his people. We seek refuge with Allah from him.

Q 12: What is your way of distributing the inheritance?

A: Our way of distributing the inheritance is in conformity with the legal ruling of inheritance unless the deceased left a will. However, if he left a will, the distribution of the inheritance will be according to this will because the will is an obligatory matter which we should apply acting upon the following Ayahs: ﴾Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females﴿

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and: ﴾after the payment of legacies he may have bequeathed or debts.﴿

Q 13: What is your methodology for writing a will?

A: The methodology of writing a will is as follows: Every man has the right to bequeath their properties to whom they will whether near or far.

Q 14: The doctrine of Sunnah prevents bequeathing to an heir, so why do you do that?

A: We bequeath to heirs acting upon the following Ayah: ﴾It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin﴿ This Ayah clearly indicates that writing a will is permissible for the heirs and non-heirs and so we do.

Al-Durzy mentioned in his answer to questions No. 12,13 and 14 that they distribute inheritance according to the legal rulings of inheritance, but he did not illustrate what it is and restricted it to cases in which there is no will. If there is a will they may give the non-heir or the heir all their money and even if it is against the Shari`ah,

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the will shall be distributed according to the will and this contradicts the texts of Islamic Shari`ah that there is no will for heirs. Muslims are in agreement regarding this ruling and this indicates his lie regarding the answer of the first question that the religion of Druze is Islam.

The Ayah that reads: ﴾Allâh commands you as regards your children's (inheritance): to the male, a

portion equal to that of two females﴿ along with the succeeding Ayahs indicate the legal proportions of inheritance and the details of the heirs' shares. It is a command from Allah to abide by the limits which Allah prescribed for every heir. He leaves us no choice regarding to whom we set a will of those mentioned in the Ayahs and no choice in the amount which we should set for each one of them. He explaines the types of heirs and proportions of each one and orders us to act upon this. He (Exalted be He) explains that we should distribute the inheritance among them after fulfilling the deceased's debts and executing his will in the amount of one third to a non-heir as the Prophet (peace be upon him) explained. The deduction of the Durzy from the two Ayahs is full of summary, galvanoplasty and confusion concerning the meaning of the will in the distribution of inheritance and the will which should be executed before distribution. He overlooked the Sunnah which should be followed in confining the will. He also overlooked the consensus of Muslims regarding this and this is the way followed by the innovators who use generalization and camouflage to trick those who argue with him through decorating falsehood to him. Accordingly, their distortion of

the Qur'an and its meaning and their contradiction to the Prophet's sayings and actions, the consensus of the Companions and those who followed them in order to satisfy their whims and to be in conformity with those they follow becomes crystal clear.

Q 15: Do you believe in polygamy?

A: No, polygamy in our doctrine is not permissible acting upon the following Ayahs: ﴾And We have created you in pairs (male and female, tall and short, good and bad, etc.).﴿ ﴾And of everything We have created pairs﴿ ﴾but if you fear that you shall not be able to deal justly (with them), then only one﴿

and you shall not be able to deal justly with women even if you are keen to do that. But we think that it is not possible to be just to two wives, but it is permissible to marry only one wife.

In his answer to the fifteenth question, the Durzy denied what has been known from the established rule of religion as permissible which is the permissibility of polygamy. He tried to prove his allegation by something that isn't proof, so he stated the following Ayahs as proofs: ﴾And We have created you in pairs (male and female, tall and short, good and bad, etc.).﴿ and: ﴾And of everything We have created pairs﴿ It is well known that the two Ayahs talk about Allah's cosmic phenomena in creating things. His wisdom decreed to create in every pair of the living animals and plants a male and a female and in every pair for pollination, offspring, settlement of life and achieving the benefits and interests.

The two Ayahs do not talk about polygamy at all, so taking them as proof on preventing polygamy is distortion to the meaning of Qur'an.

As for Allah's saying: ﴾but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess.﴿ it is clearly mentioned in the beginning of this Ayah the permissibility of polygamy when making sure that injustice will not take place when dealing with them in livelihood and expenses which is possible. As for Allah's saying: ﴾You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married).﴿ it aims at negating the possibility of fulfilling justice in love and psychological inclination and does not mean the negation of fulfilling justice in housing and expenses. The Prophet (peace be upon him) explained this through sayings and actions. He married many wives and set

justice between them in livelihood and expenses and said: ﴾O Allah, this is my division concerning what I possess, so do not blame me concerning what You possess and I do not.﴿

The Sahabah (Companions of the Prophet) agreed on the permissibility of polygamy and acted accordingly while they are Arabs, the Qur'an was revealed in their tongue and more understanding than the Durzy and suchlike who follow their whims in interpreting the Qur'an in order to follow the Christians, atheists and to satisfy women according to their view.

The Durzy distorted the meaning of the fourth Ayah which reads:

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﴾You will never be able to do perfect justice between wives even if it is your ardent desire﴿ as he included in it that which is not a part of it.

Q 16: Is divorce applicable in your doctrine?

A: Yes, divorce is applicable in case of the proper reasons. As for the one who divorces for impermissible reasons or without consent between him and his divorced wife, he has to give her half of his property. If she is the cause of divorce due to committing a bad deed, she has to pay half of her property to the husband.

In his answer to the sixteenth question, the Durzy confessed that divorce is permissible for proper reasons and concealed these reasons applying the principle of Taqiyyah in order not to disclose the doctrine of Druze as this is their way of speech with those who oppose them. He also added to it a great calamity and a legislation which was not revealed from Allah when he obliged the husband to give half of what he owns to his wife if he divorces her without a permissible reason or without consent. As well as when he obliged her to give him half of her property if she is the reason of divorce due to committing a bad deed. This is contrary to what Islam has legislated for the rights of spouses at divorce and contrary to his answer to the first question that their religion is Islam.

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Q 17: We hear that you believe in reincarnation on which basis do you establish this?

A: Yes, we believe in it. Reincarnation is based on two evidences: First: Naql (transmitted texts). Second: `Aql (reason). The Naql is Allah's saying: ﴾How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return (See V.40:11)﴿ We interpret this and other Ayahs according to this doctrine. As for the `Aql, it is as follows: Since Allah is just with His creation, why did He make great differences of richness, poverty, happiness and unhappiness and good and bad between them? As long as people are created again in this world, our established belief that Allah (Glorified be He) is of absolute justice and from the previous Ayah, we believe in reincarnation.

The Durzy mentioned in his answer to question No. 17 and its proofs from Naql and `Aql according to the Druze thought. It is stated in the illustration about the meaning of reincarnation along with discussing their transmitted proofs in the fourth paragraph of the first debate. We have explained that believing in this is a mere lie and speculation. The details of resurrection and retribution on the Day of Resurrection, explaining its types and how it works are aural matters concerning which there is no room for mentalities.

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As for what they set as `Aql proof and what they said concerning the Justice, wisdom of Allah and

the difference in people's behaviors, ethicity, actions and their sustenance and that due to His completeness of justice, Allah rewards every person with what they have done. He does so through recreating them in the world to fulfill retribution to every soul which makes the soul of those who died pass into another body in the world to be miserable by being there. It is said there is no indication in what has been mentioned to prove the return of the soul after death to another body in the world but it is just a mere speculation. The detail of retribution and how it will be applied is mentioned in the Qur'an and the explicit sound Sunnah which will be in another day after the end of the world i.e. the Day of Resurrection and Allah may set some of the retribution to His servants in the world as He wishes not as set by Druze in reincarnation.

Q 18: Do you think that `Umar, Abu Bakr and `Uthman are more entitled to be caliphs than `Aly or `Aly is more entitled?

A: This something is only known to Allah (Exalted be He) but we believe that lifetime is limited acting upon the following Ayah: ﴿And Allâh grants respite to none when his appointed time (death) comes.﴾ Whereas Abu Bakr, `Umar and `Uthman died in `Aly's lifetime, and if `Aly assumed caliphate after the Prophet's death, then Abu Bakr, `Umar and `Uthman would die in his lifetime which leaves no room for them to accomplish their mission to the nation. Therefore, Allah decreed

that each one of them should have accomplished his mission to serve the nation with Allah's estimation.

The Durzy answered this question No. 18 indirectly when he said: Allah knows the best. He adhered to the principle of Taqiyyah as his people always do in concealing their real doctrine to strangers and then philosophized the delay of `Aly's caliphate after the caliphate of the three caliphs. He mentioned that Allah knew that the three would die before `Aly, so He made them assume the caliphate before him to accomplish their missions. If `Aly assumed the caliphate before them, they would not have taken it because they would die before him. Therefore, Allah destined that caliphate would be as the known arrangement. This philosophy is an indirect answer to the question which he was asked to explain the legal ruling, instead he explained what he thinks to be the cosmic arrangement. However, his answer is against their creed concerning the Rightly-Guided Caliphs (may Allah be pleased with them) because they curse the first three caliphs and deify `Aly. The answer is full of turning away, tergiversation and applying to the principle of Taqiyyah. It is understood from his saying that assuming the caliphate by the three caliphs before `Aly was not because of their excellence over him but because of a predestined matter and this is unlike the doctrine of Ahl Al-Sunnah.

Q 19: Do you give preference to Abu Bakr, `Umar, `Uthman and `Aly according to their order in assuming caliphate?

A: Yes, but in the same time we do not prefer them in rank

to any. We believe that `Aly is superior to them according to the saying of the Prophet (peace be upon him) in his Khutbah (sermon) on the day of the Farewell Hajj: Whoever his master is I, `Aly is his master. O Allah! Love him who loves `Aly, and be the enemy of the enemy of `Aly...

The Durzy contradicted himself in the answer to this question No. 19 and ignored the merit of the three Righlty-Guided Caliphs; Abu Bakr, `Umar and `Uthman. He said: Yes. i.e. We give preference to the four Caliphs according to their order in the caliphate, then he said: We do not prefer them in excellence to anyone. This is an explicit statement that they do not prefer them to anyone of the creature. Afterwards, he added that `Aly is superior in rank than each one of them (may Allah be pleased with them all), despite the sound Hadiths which state that `Aly said that Abu Bakr and `Umar

are better than him (may Allah be pleased with them all). Another proof is the Ijma` of the whole Ummah (nation) that Abu Bakr and `Umar are better than him. Moreover, the majority believe that `Uthman is better that `Aly (may Allah be pleased with them both). To substantiate his view, he cited the following Hadith: (Whoever his master is I, `Aly is his master. O Allah! Love him who loves `Aly, and be the enemy of the enemy of `Aly...)

Shaykh Al-Islam Ibn Taymiyyah refuted their view saying:

As for the Hadith: (Whoever his master is I, `Aly is his master. O Allah! Love him who loves `Aly...) it is not found in any of the main sources of Hadith except in Al-Tirmidhy. However, it does not have except (Whoever his master is I, `Aly is his master.) As for that addition, it is not part of the Hadith. When Imam Ahmad was asked about it, he said: A Kufi addition. No doubt that this addition

is a mere lie due to some reasons: **(A)** Truth does not support anyone but the Prophet (peace be upon him). If `Aly was so, he should be followed in all that he had said. It is well known that `Aly was opposed by the Sahabah and his followers in matters where texts support those who oppose him such as the pregnant woman whose husband dies during her pregnancy.

As for saying: O Allah, support those who helped him etc. it contradicts reality because some people fought with him in Siffin battle and were not victorious. Other groups were not among his supporters, but they did not fail such as Sa`d who conquered Iraq. Likewise, the army of Mu`awiyah and Banu Umayyah who conquered many of the disbelieving countries and Allah granted them victory while they were fighting against `Aly.

On the other hand, his saying: "O Allah! Love him who loves `Aly, and be the enemy of the enemy of `Aly..." contradicts one of Islam's principles, for the Qur'an shows that believers are brothers although they fight and oppress one another. As for his saying: (Whoever's master I am, `Aly is his master) some scholars of Hadith such as Al-Bukhari and others refuted it, while some graded it to be a Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). If the Prophet (peace be upon him) said so, he did not mean special loyalty but he meant a common one which is the loyalty of faith to the believers and loyalty is the opposite of disloyalty. No doubt that it is a must to be loyal to the believers unlike the view of the Nawasib (Shiite).

Q 20: It is clear from what has been mentioned earlier that everything you believe in is supported by an Ayah of the Qur'an or based upon a Hadith.

A: We do not act according to opinion and Qiyas (reasoning) but according to what we have been ordered.

The question No. 20 and its answer acknowledging

that Druze build their doctrine on an Ayah or a Hadith should not be taken into account due to what has been mentioned above that this is a fabricated debate. Assuming that it is a reality, not all Muslim debaters represent Ahl Al-Sunnah. As for the Durzy's allegation that Druze do not act according to opinion or Qiyas it false claim refuted by reality which is proof to their atheism, following their whims and using tergiversation. His answer is based on Taqiyyah as he said: "We act according to what we have been told to do" in order to hide the commander whether he is Al-Hakim Bi Amrih and the rest of the infallible Imams in their claims or others. No wonder, Taqiyyah is their basic principle and they do their best to apply it. May Allah grant us success!

May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Transmigration of souls

Movement of a soul from one person to another

Third and fifth questions from Fatwa No. 5167 :

Our philosophy teacher told us that the soul moves from one person to another. Is this correct? If this is correct, then how can the soul of one person be called to account and punished then moved to another person who will also be brought to account because of the deeds of the same soul?

A: It is not true that the soul moves from one person to another as is claimed by this philosophy teacher. This is based on the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."﴾ Regarding the interpretation of this Ayah, Malik related in his Muwatta' that `Umar Ibn Al-Khattab (may Allah be pleased with him) was asked about the interpretation of this Ayah ﴿And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."﴾ `Umar

(may Allah be pleased with him) said: I heard the Messenger of Allah (peace be upon him) being asked about it (the same Ayah) and he (peace be upon him) answered: ﴿Allah created Adam, then passed His right hand over his (Adam) back, and brought forth from it his offspring, saying: I have these for Jannah (Paradise) and these will do the deeds of those who go to Jannah. He (Allah) then passed His hand over his (Adam) back and brought forth from it his offspring, saying: I have created these for Hell, and they will do the deeds of those who go to Hell.﴾

Accordingly, Ibn `Abdul-Bar said: This Hadith was authentically reported from the Prophet (peace be upon him) in different authentic narrations on the authority of `Umar Ibn Al-Khattab (may Allah be pleased with him), `Abdullah ibn Mas`ud, `Aly ibn Abu Tablib, and Abu Hurayrah (may Allah be pleased with all of them) and many others. Ahl-ul-Sunnah wal-Jama`ah (those adhering to the

Sunnah and the Muslim community) have unanimously agreed on this opinion, saying: Claiming that the soul moves from one person to another is the claim of those who believe in the transmigration of souls. They are extreme disbelievers and their claim is mere falsehood.

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Q 5: Some people claim that long ago humans were apes, and then later evolved into the current form. Is this true? Is there evidence for this?

A: This claim is not true. The evidence is found in the Quran' where Allah desribes the stages of Adam's creation, as He states, ﴾Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust﴿ (Surah Al-'Imran, 3: 59).

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This dust was sprinkled with water, until it became sticky clay, as Allah states, ﴾And indeed We created man (Adam) out of an extract of clay (water and earth).﴿ (Surah Al-Mu'minun, 23: 12). Allah also states, ﴾Verily, We created them of a sticky clay.﴿ (Surah Al-Saffat, 37: 11). Then, it turned into altered mud, as Allah says, ﴾And indeed, We created man from dried (sounding) clay of altered mud.﴿ (Surah Al-Hijr, 15: 26). When it dried, it became clay which resembles that of pottery, as Allah states, ﴾He created man (Adam) from sounding clay like the clay of pottery.﴿ (Surah Al-Rahman, 55: 14). Allah fashioned him as he pleased and breathed into him of His soul, and Allah stated, ﴾And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud.﴿ ﴾"So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."﴿ (Surah Al-Hijr, 15: 28-29). These are the stages of Adam's creation as mentioned in the Qur'an. Regarding the stages of creating Adam's progeny, Allah states, ﴾And indeed We created man (Adam) out of an extract of clay (water and earth).﴿ ﴾Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).﴿ ﴾Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.﴿ (Surah Al-Mu'minun, 23: 12-14).

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As for Adam's wife, Hawwa' (Eve), Allah (Exalted be He) informs us that He created her from him, as He states, ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)], and from them both He created many men and women﴿ (Surah Al-Nisa', 4: 1).

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Masonry

First question of Fatwa No. 893

Q 1: a) What is the ruling on a man who bequeathed to be buried in a coffin?

b) A Muslim who was a Mason died. The Islamic Funeral Prayer was observed for him followed by the rites of masonry. What is the Islamic ruling on this dead person and on those who performed these rites or allowed them to be performed?

c) What is Masonry? What is the Islamic ruling regarding it?

A: a) Placing the deceased in a coffin was an unknown practice at the time of the Messenger of Allah (peace be upon him) or the time of the Sahabah (the Companions of the Prophet - may Allah be pleased with them). It is better for Muslims to follow the path of the Prophet and his Companions. Hence, it is reprehensible to place the deceased in a coffin, whether the ground is hard, soft, or wet. If the deceased left a will to be placed in a coffin, those wills should not be carried out. According to the Shafi`y School, it is permissible to bury the dead in coffins, if the burial ground is soft or wet. Consequently, the above mentioned bequest should not be carried out except in such cases.

(b and c) Masonry is a secret political society whose goal is to put an end to all religions and good morals and replace them with man-made laws

and non-religious systems. It strives to provoke ongoing revolutions and replace one regime with another, under the cover of calling for freedom of thought, opinion, and belief. This is supported by what was announced by one of them in the Students' Conference held in 1865 A.D. in the city of Liège which is considered to be one of the centers of masonry. He stated, "Man must prevail over God and declare war on Him. He should demolish the heavens and tear them apart like paper." In the Masonic Grand Lodge (1922/ p. 98), it is stated, "We shall strengthen the liberty of conscience through all powers we have and declare war on the real enemy of man, which is religion."

Moreover, the Masons say, "Masonry takes the human soul as its object of worship." It is reported in Minutes of the World Masonic Conference, 1903 A.D., p. 102, "It is not enough for us to prevail over the religious people and their places of worship, rather our basic goal is to wipe them out of existence." They also say, "Masonry will replace religion and its Lodges will replace the places of worship ..." There are many other statements that reveal their adamant enmity and uncompromising war against religions. The Freemasons are one of the most ancient secret societies which still exist.

However, their origins are still unknown to many people and even to many of their members, because the plots of their leaders are very secret and hidden and they are very keen to conceal their plots and aims.

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Therefore most of their affairs are conducted verbally, with no written record. When they want to write an idea or announce it to the public, it is first subjected to the scrutiny of Masonic censors who decide whether it may be released or not. The foundations of Freemasonry were based on theories taken from several sources, mostly from Jewish traditions. This is supported by the fact that Jewish ideas and teachings were taken as the basis for founding the Grand Lodge in 1717 A.D. with its principles and symbols. The Masons still venerate the Jew Hiram and the temple he built, from which they take the design of the Masonic lodges in the world. The greatest Masonic leaders are Jews who form the backbone of the Masonic movement. They are the ones who represent Jewish organizations in Masonic lodges. Thanks to them, Masonry spread and masons can cooperate throughout the world. They are the driving force behind masonry. The Jewish elite are leading different secret cells, running their affairs and directing them secretly as they wish. This is supported by a report in the Masonic Acacia Magazine (1908, issue no. 66) which says that there is no Masonic lodge that is free of the Jews. Indeed, all Jews do not follow one way or another exclusively, rather there are only principles for them to follow. This is also the case with the Masons. Therefore, the Jewish synagogues are our successor and we find great number of the Jews among the Freemasons.

This is also supported by what is stated in the Masonic records

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that, "The Jews are certain that the best means of destroying the faiths is Freemasonry. The history of the Masons is similar to that of the Jews in terms of belief. Their symbol is the six-pointed Star of David. The Jews and Freemasons both consider themselves to be the spiritual sons of the builders of the Temple of Solomon. The Freemasonry which distorts other religions opens the door to boost Judaism and its followers. The Jews took advantage of people's simple-mindedness and good intentions, and infiltrated masonry and reached high positions within it, thus they breathed a Jewish spirit into the Masonic lodges and subjugated them to their own aims.

One of the clearest indications of their intense desire to conceal their plots to destroy religions and provoke political revolutions is what it says in the Protocols of the Elders of Zion, "We will concentrate these cells under a single leadership known to us alone. This leadership will be composed of our scholars and these cells will have special representatives, so that the true location of our leadership will be concealed. This leadership alone will have the right to decide who will speak, and to draw up the plans of the day. In these cells we will plan to lay traps for all the socialists and evolutionary classes of society. Most of the secret political plans are known to us and we will decide when to implement them. But the agents of the secret police will be members of these cells. When the conspiracies start throughout the world,

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it will mean that one of our most dedicated agents will be at the head of these conspiracies and of course we will be the only people to direct the Masonic plots. We are the only people who know how to direct them and we know the ultimate goal of each action, whilst the Gentiles – non-Jews – are ignorant of most of these things related to the Masons, and they can not see the immediate results of what they are doing. And there is other evidence which points to the strong connection between the Jews and the Masons, and the cooperation between the two parties in revolutionary conspiracies and stirring up destructive movements. Even though Freemasonry outwardly appears to be a call to

freedom of belief, tolerance, and social reform in general, in fact it is really a call for permissiveness and destructive factors which cause social disintegration and the loosening of bonds between nations and destruction of religion, morals, and the spread of mischief.

Therefore, any Muslim who joins a Masonic group, knows the true nature of Freemasonry and its secrets, and carries out its rituals and is keen to do so is a Kafir (disbeliever) who should be asked to repent. If he repents, all will be well and good, otherwise he is to be killed. If he dies naturally in that state, he will be recompensed as a Kafir. Whoever joins the Freemasons not knowing what they really are, or knowing nothing about their plots against Islam and Muslims, and their spreading evil and the evil that they are planning against everyone who tries to bring people together and reform nations, but joins them in their general activities

and talks that do not apparently contradict Islam, is not a Kafir. Rather he is excused in general because of their concealing their true nature from him, and because he does not share their basic beliefs or aims. The Prophet (peace be upon him) said, (Acts are judged by intentions, and every person will have only what he has intended.) But he must declare his disavowal of them when he finds out what they really are, and he must tell people about their real nature and strive to disclose their secrets and plots against the Muslims, so that this will lay bare their hidden nature and frustrate their efforts.

A Muslim should keep company with good people who will cooperate with him in his religious and worldly affairs. He should have insight when choosing close friends so that he can be safe from being tempted by these apparently attractive ideas and the evil consequences of honeyed words. Thus, he will not fall into the traps of the people of Shirk, which they set up to ensnare the naive, followers of whims and desires, and the weak-minded.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Al-Mahdiyyah

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Second question of Fatwa No. 5235

Q 2: There is a Sufi Order called "Al-Ansar" (the followers of Al-Mahdy) which is widespread in Western Sudan. The supporters of this order are millions of common people. Al-Mahdy said in his publications: "The Prophet (peace be upon him) used to walk before my army and give me glad tidings of victory." What is your opinion about these superstitions and deceipt?

A: Firstly: The claim that this man is Al-Mahdy and that the Prophet (peace be upon him) used to walk before his army and give him glad tidings of triumph is an open lie and contradiction to the Shari'ah and the realities agreed upon among Muslims. This is because the Prophet (peace be upon him) will not come out of his grave except on the Day of Resurrection. Allah (may He be praised) says: ﴿After that, surely, you will die.﴾ ﴿Then (again), surely, you will be resurrected on the Day of Resurrection.﴾ and His saying: ﴿Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴾ ﴿Then, on the Day of Resurrection, you will be disputing before your Lord.﴾ The Prophet (peace be upon him) said: ﴿I will be the first one to emerge from the earth on the Day of Resurrection.﴾ **Secondly:** There are many writings on the Awaited Mahdy.

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The most comprehensive and the closest to the truth in these writings is what was written by the previous vice president of the Islamic university Shaykh Abdul-Muhhsin Al-'Abbad.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bid`ahs

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Meaning of good and bad Bid`ah

The third question of Fatwa no. 948

Q 3: Scholars hold different opinions concerning Bid`ah (innovation in religion); some of them say that there is a good Bid`ah and a bad one. Is this true?

A: Bid`ah: It can be defined as all things invented or acts done for which there is no precedent. It can be either related to the dealings and affairs of worldly life, such as inventing planes, cars, trains; and electrical devices, cooking utensils, air conditioners used for warming and cooling; and even war machines such as bombs, submarines, tanks, and other objects made to serve people in this world. Such things in themselves are permissible and there is no sin in inventing them. As to the purpose of its invention and use; if it is used in beneficial matters, then it is good; and if it is meant for evil purposes, such as sabotaging, destruction and corruption on earth, then it is evil and blight.

Bid`ah can also be in religion. It may fall under `Aqidah (creed), or `Ibadah (worship), whether in actions or words; such as denying Predestination,

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building Masjids (mosques) and shrines over graves, reciting the Qur'an over the dead, and celebrating the Mawlid (birthdays) to commemorate dead or renowned people, seeking the help of anyone other than Allah, and circumambulating around the shrines. All these acts and their likes are deviation from the right, because the Prophet (peace be upon him) said: (Beware of newly-invented matters (in religion), for every newly-invented matter is a Bid'ah, and every Bid'ah is a Dalalah (deviation from the right).) Nonetheless, some of these are acts of major Shirk (associating others with Allah in His Divinity or worship) which takes a person out of Islam, such as seeking help from a source other than Allah in things that only Allah is able to do, slaughtering sacrificial animals and vowing to other than Allah (Exalted be He), and other acts of worship which belong to Allah. Others may lead to Shirk, such as beseeching Allah by virtue of the status of righteous people, swearing by anything other than Allah, and the prohibited utterance: "What Allah wills and you will". It is worthy to mention that as far as acts of worship are concerned, Bid`ahs are not classed under the Five Rulings on Actions into (Wajib [obligatory], Mustahab [desirable], Mubah [permissible], Makruh

[reprehensible] and Haram [prohibited]) as some people have claimed, for the general meaning of the Hadith which says: (Every Bid'ah is a Dalalah (deviation from the right).)

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The meaning of "Newly Invented Things"

The first question of Fatwa No. 2139

Q 1: What are the "Newly Invented Matters" (mentioned in a Hadith)?

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A 1: The Hadith of the Prophet (peace be upon him): (Beware of newly invented things (in religion)) includes all things which people have introduced into the Islamic religion. They are the acts of Bid`ah (rejected innovation in religion) in creed, worship, and all things that are neither mentioned in the Qur'an nor in the authentically reported Sunnah of the Messenger of Allah (peace be upon him); however, people have taken them as religious rites in worshipping Allah. They claim that it is valid to do this but it is not. Rather, these acts are rejected innovations such as invoking the righteous dead or absent people beside Allah; taking graves as Masjids (mosques) and circumambulating them; seeking the help of the dead, claiming that they are intermediaries to Allah in fulfilling needs and relieving distress; taking birthdays of the prophets and righteous people as festivals in which they offer what they call sacrifices that are only dedicated to the night, day, or the month of the birthday, and a host of other acts of Bid`ah and superstitions that are neither revealed by Allah nor authentically reported in the Sunnah of the Messenger of Allah (peace be upon him). In light of this, it becomes clear that some of these innovations are acts of Shirk (associating others in worship with Allah), such as seeking the help of the dead and vowing to them. However, other acts, such as building and establishing Masjids on graves, are Bid`ah but not Shirk, unless they exceed reasonable limits that may render them Shirk.

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Fatwa no. 2467

Q: Please comment on the Hadith mentioned below, as it is controversial among the students of knowledge. I would like you to explain it in writing, so that they can all read the explanation and correct this misconception. The Hadith states:

Jabir ibn `Abdullah (may Allah be pleased with him) narrated that (Whenever Allah's Messenger (peace be upon him) delivered a Khutbah (sermon), his eyes would become red, his tone loud, and his anger increased as if he were warning against an attacking army, saying: "The enemy is about to strike in the morning and is advancing against you in the evening." He would also say: "The last Hour and I have been sent like these two"; he would join his forefinger and middle finger; and would further say: "The best of speech is embodied in the Book of Allah, and the best of guidance is that given by Muhammad (peace be upon him). The most evil affairs are novelties; and every Bid'ah leads to misguidance." Then, he would say: "I should be dearer to Muslims than themselves. If a person leaves behind property, it will be for their families. If a person dies while in debt or leaves children (in need), the responsibility (of paying their debt and bringing up their children) lies on me.") **Narrated by Muslim. It is mentioned in the Hadith that** (every Bid`ah leads to misguidance.) **I oppose Bid'ah, and I refute it with the authentic Sunnah. Thus, I am asking that you explain this Hadith in order to clarify the linguistic and the Shar'i definition of Bid'ah, so that I might not renounce something which is not a Bid'ah.**

Some Fuqaha' (Muslim jurists) said that there are five rulings on Bid`ah. Is there any evidence for this? They claim that it may be Wajib (obligatory), Mubah (permissible), Makruh (reprehensible), Mandub (commendable), or Haram (prohibited). Please, your honor, explain this in detail, as the students of knowledge have greatly disagreed on the meaning of "every Bid'ah leads to misguidance". They say that the word "every" makes it all-inclusive, unless it is followed by

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an exception. Abu Dawud and Al-Tirmidhy also narrated a lengthy Hadith in which a part of it reads, (Hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to them fast. Avoid novelties (in religion), for every novelty is a Bid'ah, and every Bid'ah leads to misguidance.) **It is narrated in the exact wording: "every novelty is a Bid`ah". I hope Your honor that you will settle this problematic issue for me, which no one else has been able to.**

A: First, this Shari'ah is fully established by Allah, and needs no human to complete it, as Allah states, (This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.) (Surah Al-Ma'idah, 5: 3). **Second,** the fundamental rule on the acts of 'Ibadah (worship) is that it is Tawqifiyyah (bound by a religious text and not subject to personal opinion). Whoever claims that an 'Ibadah is legitimate should provide evidence to support it; otherwise, it is rejected. It is authentically reported that the Messenger of Allah (peace be upon him) stated, (Whoever introduces something into this affair of ours which is not of, it will be rejected.) In

another narration, ﴾Whoever performs any act which is not in accordance with our command, it is to be rejected.﴿ **Third,** as for the meaning of Bid'ah (rejected innovation in religion), linguistically it means creating something new, with no previous example to follow; while in Shari'ah it means innovating a form of verbal, practical, or credal 'Ibadah which is not legislated by Allah (may He be Praised and Exalted). Every Bid'ah leads to misguidance, according to what the Prophet (peace be upon him) stated.

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Fourth, as for dividing Bid'ah in religion into five categories, this is groundless in Shari'ah. We recommend that you refer to the book entitled "Al-I'tisam" by Al-Shatibi, where he speaks about Bida' in an incomparable way; "Al-Sunan wal-Mubtada'at", "Al-Ibda' fi Madarr Al-Ibtida'", and "Tanbih Al-Ghafilin" by Al-Nahhas; "Zad Al-Mi'ad" by the great scholar Ibn Al-Qayyim, and "Iqtida' Al-Sirat Al-Mustaqim" by the Sheikh of Islam Ibn Taymiyyah. **Fifth,** the word "every" does not denote exclusion, but inclusion as stated in the science of Usul-ul-Fiqh (principles of Islamic jurisprudence).

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Fatwa No. 2577

Q: I want a detailed explanation of the Hadith that reads: (Every novelty is a bid`ah and every bid`ah is an act of error and every error shall be consigned to Hellfire.)

I hope that you will give me a detailed explanation of the meaning derived from this statement as well as other related topics such as

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modern inventions such as airplanes and loudspeakers in addition to other similar inventions that we use. Moreover, is it a Bid'ah to print or write down the Glorious Qur'an?

A: First, scholars divided innovations into two categories: religious and worldly. An innovation in religion (Bid'ah) means to innovate an act of worship not enacted by Allah (may He be Exalted and Glorified). This division is indicated in the above-mentioned Hadith as well as other topic-related Hadith.

Concerning the worldly innovations, those from among them that are more likely to bring about benefit than cause harm are permissible. Otherwise, they are prohibited. To the latter category belongs newly invented destructive weapons and vehicles.

Second, making use of airplanes, loudspeakers, and other newly invented ordinary machinery that do not entail any legal restriction is not objectionable on the condition that they do not inflict injustice on any one; they do not support any Bid'ah or Munkar (that which is unacceptable or disapproved by Islamic law and Muslims of sound intellect) and are not included in Hadith that warns against Bid'ahs.

Third, printing and writing down the Qur'an is a means of safekeeping, learning, and teaching it. As means have the same ruling of ends, it is legally permitted and so is not a prohibited Bid'ah. In other words, Allah (Exalted be He) undertook safekeeping the Glorious Qur'an and such methods are means to this end.

Fourth, your are advised to consult such books as "Tanbihul-Ghafilin" by Al-Nahhas,

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"Al-I'tisam" by Al-Shatiby, "Al-Sunan wal-Mubtada'at", and "Al-Ibda' fi Madarr Al-Ibtida'".

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Not all Bid`ahs (rejected innovation in religion) are equal in evil

First question of Fatwa No. 3227

Q1: What is the ruling on a person who persists in committing Bid`ahs (rejected innovations in religion) like reciting Qur'an over the dead before and after burial, slaughtering a sheep to prepare food for the attendees of the funeral, reciting the supplication of Al-Qadiriyyah order "O Allah, for the sake of Ahmad's honor, facilitate our mission!", burning incense in their gatherings, reciting Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") while walking in the funeral procession and Talqin (encouraging someone dying to say: "La ilaha illa Allah") at the grave?

Some scholars say that people who commit these Bid`ahs are disbelievers, as they do not abide by the Prophet's warning against Bid`ahs. Other scholars view that those people are sinners, but are not taken out of Islam.

A: Bid`ahs are not all equal in evil. Some Bid`ahs represent sins that are lesser than Kufr (disbelief). For example reciting the Qur'an over the dead before or after

their burial and slaughtering a sheep to prepare food for the attendees of the funeral are Bid`ahs. Reciting Tahlil while walking in the funeral procession and Talqin of the dead person at the grave are Bid`ahs. Sitting in circles and making collective remembrance of Allah and burning incense are Bid`ahs. All these deeds are Bid`ahs initiated by people. It is not authentically reported from the Prophet (peace be upon him) that he did or said or even accepted these deeds. Also, it is not authentically reported that the Sahabah (Companions) (may Allah be pleased with them) or the Salaf (Righteous Predecessors) (may Allah be merciful to them) have done such Bid`ahs. These Bid`ahs are sins and persistence in committing them turns them into major sins but they do not reach the degree of Kufr (disbelief). Committing these Bid`ahs will be considered as Kufr, if the person persists in committing them to make people act upon them instead of the Shari`ah, to lead people astray, or to drive them away from Allah's Straight Path. Such a person who intentionally innovates in religion what Allah has not made lawful is a Kafir (a disbeliever) because he deems it lawful to violate Allah's Shari`ah by invoking the dead and seeking their help instead of Allah. So whoever seeks help from dead people like `Abdul-Qadir Al-Jilany, Ahmad Al-Tijany and others to bring benefit, avert harm, or alleviate suffering or so, is committing Shirk (associating others in worship with Allah) and Kufr (disbelief). It is like the Shirk and Kufr practiced by the disbelievers of the early Jahiliyyah (pre-Islamic time of ignorance). The Prophet (peace be upon him) used to call them to Tawhid (belief in the Oneness of Allah) and fought against those who resisted it and persisted in Shirk. After describing Himself with the attributes of Lordship, Allah (Exalted be He) says about this, ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

Some Bid`ahs may lead to Shirk like when some Sufis supplicate to Allah saying, "Make it easy for us to reach our goal for the sake of Ahmad's honor," or circumambulation around the shrines of pious people as a means of drawing closer to Allah. A person who goes around the shrine of a Waliy (pious person) commits an act of Al-Shirk Al-Akbar (major form of associating others in worship with Allah). The same applies to traveling to visit the graves of pious people.

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Seventh question of Fatwa No. 3230

Q7: We would like you to explain the meaning and types of Bid`ah (rejected innovation in religion) in detail for us.

A: Bid'ah is an act of worship that was not legislated by Allah such as celebrating the birth of the Prophet (peace be upon him), Isra' (Night Journey), and Mi`raj (Ascension to Heaven) and the raising of the Mu'adhin's (caller to Prayer) voice in offering peace and blessings upon the Prophet (peace be upon him) after pronoucing Adhan (call to prayer) and the like. A group of scholars have compiled books that point out Bid'ah and its types as: 1-Al-Sunan wa Al-Mubtada'at (Sunan and rejected innovations in religion) by Shaykh Muhammad Ahmad `Abdul-Salam Al-Hawamdy.

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2- Al-Ibda' fi Madar Al-Ibtida' (The masterpiece about the harms of innovation in religion) by Shaykh `Aly Mahfuzh.

Both scholars are Egyptian. There were two other books written a long time ago. They are Bida' wa Al-Nahi 'Anha (Bid'ahs and the commands that prohibits them) by Imam Muhammad ibn Waddah and Al-'Itisam by Al-Shatiby.

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Sixth question from Fatwa No. 6719

Q 6: The Messenger of Allah (peace be upon him) said: (Whoever introduces in our matter i.e. religion, things extraneous to it, will be rejected.) **Does Allah reject all acts of a Mubtadi` (one who introduces rejected innovations in religion) or only the acts of the Bid`ah?**

A: Some Bid`ahs are incongruous with the fundamental articles of Islam. Others are related to the descriptive manner of acts of worship. A third type of Bid`ah involves the introduction of unsanctioned practices. The Mubtadi` of the first category, will have not only his act of Bid`ah, but all his other acts rejected by Allah as well. Allah (Exalted be He) says: (And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.) However, only the act of Bid`ah will be rejected if it is related to the descriptive manner of acts of worship like the proper manner of Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Dhikr (Remembrance of Allah) or collective pronouncement of Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah). The same holds true if the Bid`ah introduced is not known to have been sanctioned by Islam

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like celebrating the Prophet's Mawlid (Birthday). It is narrated in the two books of Sahih (authentic Hadith books of Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: (Whoever introduces in our matter i.e. religion, things extraneous to it, will be rejected.)

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The second question of Fatwa no. 7721

Q 2: How many types of Bid'ah (innovation in religion) are there? Is every Bid'ah misguidance? If yes, are the diacritical marks used in the writing of the Qur'an, such as Dammah (a small curl-like diacritic standing for the short vowel /u/), Fathah (a small diagonal line placed above a letter to stand for the short vowel /a/), Kasrah (a small diagonal line placed below a letter to stand for the short vowel /i/), Sukun (a circle-shaped diacritic placed above a letter with no vowel), Nuqtah (dots and diereses placed above and below Arabic letters to distinguish between them) or Nabrah (a carrier on which the letter Hamzah is placed in cases of Kasr) an act of Bid'ah, as the Qur'an was written during the lifetime of the Messenger of Allah (peace be upon him) without any diacritical marks? Is the writing of these marks an act of Bid'ah? Is this Bid'ah misguidance?

A: Bid'ah (i.e., invented or newly introduced thing) is divided into Bid'ah in religion and ordinary Bid'ah. The ordinary Bid'ah includes all newly manufactured products and inventions. The basic rule regarding ordinary Bid'ah is permissibility unless otherwise stipulated by Shar'y (Islamic legal) evidence.

As for Bid'ah in religion: It includes anything that is innovated and contradicts

Allah's Legislation, such as offering collective Dhikr (Remembrance of Allah) in unison, acts of Bid'ah in birthday celebrations, midnight worship in Sha'ban and the twenty seventh of Rajab, the mourning ceremony held forty days after the death of a person, recitation of the Qur'an for the dead in front of the grave, etc. However, there are no classifications of Bid'ahs in religion with regard to its ruling. In general, every Bid'ah in religion is misguidance, for it is authentically reported from the Prophet (peace be upon him) that he stated: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ (Related by Al-Bukhari and Muslim) In another narration it is reported that he stated: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ (Related by Muslim) There is another narration on the authority of Al-'Irbad ibn Sariyah (may Allah be pleased with him) who said: ﴾One day the Messenger of Allah (peace be upon him) led us in Salah (Prayer) then he faced us and gave us an earnest exhortation that caused our eyes to flow with tears and our hearts to tremble. Someone said, 'O Messenger of Allah! It is like a farewell exhortation, so what do you advise us with.' He said, 'I advise you to fear Allah, and to listen and obey, even if it is an Ethiopian slave (appointed as a ruler over you), because whosoever among you shall live after me shall see much difference. So, I urge you to adhere to my Sunnah (way) and the Sunnah of the righteous, Rightly-guided Caliphs, hold fast to it and bite onto it with your molars (i.e. cling firmly to it). Beware of newly-invented matters (in religion), for every newly-invented matter is a Bid'ah, and every Bid'ah is a Dalalah (deviation from the right).'﴿ (Related by Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah)

Regarding the dots and diacritical marks used in the Qur'an, they are not considered Bid'ah, even though they did not exist during the lifetime of the Prophet (peace be upon him). This is regarded as a Maslahah Mursalah (matter of public benefit) denoted by Shar'y evidence enjoining the duty of

preserving the Qur'an in general.

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We recommend you to read "Al-I'tisam", a book written by Al-Shatiby who discussed this issue at length.

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First question of Fatwa No. 9608

Q1: Some of my colleagues said: "Bid'ah (rejected innovation in religion) falls into two categories. The first is a good one and a person can work accordingly. The second is the evil one." I believe that this division is invalid relying on the Hadith that says: (The most evil of affairs are novelties; every novelty is a Bid'ah (rejected innovation in religion); every Bid'ah is misguidance; and every misguidance is in Hellfire.) **What is the viewpoint of jurists and Imams of Islam concerning this point in light of the Qur'an and the Sunnah?**

A: This explanation is not valid because of the general meaning of the saying of the Prophet (peace be upon him): (The most evil affairs are their novelties; and every innovation is an error.) This Hadith was reported by Muslim in his Sahih. There are many Hadiths in this topic that denote the same meaning.

We advise you to read the following books: "Al-Bida' Wa Al-Hawadith" By Al-Tartushy, "Bida' Wa Al-Nahi 'Anha" by Ibn Waddah, "Tanbih Al-Ghafilin" by Ibn Al-Nahhas, "Al-Ibda' fi Madar Al-Ibtida'" by `Aly Mahfwzh,

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"Iqtida' Al-Sirat Al-Mustaqim Mukhalaft Ashab Al-Jahim" by Ibn Taymiyyah and "Zad Al-Ma'ad Fi Hady Khayr Al-'Ibad" by Imam Ibn Al-Qayyim (may Allah be Merciful with him).

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Fatwa No. 8740

In Damascus, at one of its Masjids (mosques), after every obligatory Salah, a person is entrusted with reciting loudly Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas (112) and Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). Once this person finishes the recitation, every one who offered Salah re-recites Ayat-ul-Kursy and the Mu`awwidhatayn altogether.

Is the Prophet (peace be upon him) reported to have done so, or is it a Bid'ah (rejected innovation in religion)?

Knowing that the Prophet (peace be upon him) is authentically reported to have recited Ayat-ul-Kursy and the Mu`awwidhatayn after Salah, should I do as they do and do this regularly?

Is it permissible for a person who is offering obligatory Salah to recite Ayat-ul-Kursy or other verses loudly with the intention of teaching those who do not know how to recite Ayat-ul-Kursy and the Mu`awwidhatayn?

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A: It is impermissible for a certain person who is offering Salah or for all of those offering Salah to recite the above-mentioned verses after the Salah loudly; not even with the intention of teaching. Rather, it is a Bid'ah as the Prophet (peace be upon him) is not authentically reported to have ever done so. Moreover, the Prophet (peace be upon him) is authentically reported to have said: (If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.) Recorded by Al-Bukhari and Muslim. Consequently, you should not behave according to their Bid'ah. Rather, you are to deny it and try to make clear the truth of what they do as much as possible with wisdom and good instruction. Allah (Exalted be He) said: (Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.) Furthermore, the Prophet (peace be upon) is authentically reported to have said: (Whoever among you sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith.)

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Q 2: I would like Your Eminence to explain the two Hadiths of the Prophet (peace be upon him), in detail: (Whoever innovates anything in this matter of ours (Islam) which is not a part of it will have it rejected) **and** (Whoever introduces some good practice in Islam which is followed after him (by people) will be assured of reward like one who follows it (until the Day of the Resurrection)...")

A: The first Hadith means that when someone introduces a Bid`ah (rejected innovation in religion) to be counterpart to what Allah has legislated, it will not be accepted and he will be a sinner. You may refer to the examples mentioned in the answer of the first question: reciting Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) out loud after praying the five obligatory Prayers, adding the formula, "ash-hadu anna `Aliyyan waliyyul-lah (I bear witness that `Aly is the chosen of Allah) to the Adhan, and what some Mu'adhins (callers to Prayer) do when they invoke Allah's peace and blessings upon the Prophet

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after calling the Adhan. However, doing so subvocally is an act of Sunnah.

As for the Hadith, (He who introduces some good practice in Islam, there is a reward for him for this (act of goodness)...") it means that whoever acts according to an authentic Sunnah which people have abandoned, will get the reward of reviving it. If he preaches and reminds people of it, people will start practicing it again, thanks to him. This is confirmed by the Hadith narrated by Muslim in his Sahih (authentic) book, on the authority of Abu `Amr Jarir ibn `Abdullah (may Allah be pleased with him) who said, (We were with the Messenger of Allah (peace be upon him) shortly after dawn when there came to him some people clad in woolen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Messenger of Allah (peace be upon him) changed when he saw that they were starving. Then he went into his house and came out; then commanded Bilal (may Allah be pleased with him) to say Adhan (call to prayers). So he called Adhan and established Iqamah. The Prophet (peace be upon him) led the Salah. Then he delivered a Khutbah (sermon) saying, (O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)) to His saying (Surely, Allâh is Ever an All-Watcher over you.) He also recited the Ayah which is in Surah Al-Hashr, (O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh.) "A man can give in charity Dinars, Dirhams, clothes, measure-fulls of wheat and measure-fulls of dates ..." until he said, "(Give in charity) even if it is half a date." Then a man of the Ansar came with a bag which was too heavy to carry. Thereafter, the people came successively (with charity) until I saw two heaps of food and clothes. I noticed that the face of Messenger of Allah (peace be upon him) was glowing like that of the bright moon or glittering gold. Then he (peace be upon him) said, "Whoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. Whoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without decreasing their burden.")

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Deeds are to be in agreement with the Qur'an and the Sunnah

Second question from Fatwa No. 5078

Q 2: What is the ruling on a man who introduces acts or things for which there is no precedent in Islam, and he deems them praiseworthy claiming that he has done nothing related to Bid`ah?

A: The deeds of this man are to be judged according to the Book of Allah and the Sunnah of His Messenger (peace be upon him). Whatever goes in accordance with them is correct and permissible, otherwise it is rejected and should be abandoned. However, you did not mention any of said person's deeds so that we may know whether it is Bid`ah or an act of Sunnah.

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We advice you to read the book entitled Al-I`tisam by Al-Shatiby, for it has a thorough explanation concerning all that is related to Bid`ah; its kinds, rulings, examples. Also we refer you to the books entitled Al-Sunnan wal Mubtad`at, Al-Ibda` fi Madar Al-Ibtida`, Al-Bida` wal Hawadith, Tanbih Al Ghafilin by Ibn Al-Nahas, and other books which differentiate between acts of Bid`ah and that of Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 4272

Q: First:

We live in a village called Bakur in Abu Teeg town, Assiut Governorate. We live in worry due to the innovation of new matters that are far from religion. We would like a decisive answer for the things that have been innovated to avoid indulging in them, to apply the principles of Islam with deep insight and to reject the innovated matters. What are the books that point out these matters for us? May Allah guide you and us to goodness and guidance!

Second:

We are young men who are keen to know our religion in spite of what we find of obstinacy and stubbornness of our fathers who have become busy with material life and neglect their religion. What are the recommended books that are free from religious innovations, and what are the means to help guide us to the truth? Moreover, our parents deprived us of our allowance due to our religious behavior..

They do so because we deny their ignorance and innovation in religion. We would like you to give us a list of useful books so that we can buy some of them and worship Allah with deep insight and knowledge. Are there weak and fabricated Hadiths? How can we know these kinds of Hadiths especially if they are circulated among some Imams?

Third:

What is the reality of the Tariqahs (Sufi orders) we have like Al-Shadhiliyyah , Al-Ahmadiyyah , Al-Sa'diyyah , Al-Burhaniyyah and the like? How can we refute their allegations? What books are considered to be decisive in this regard? Are they following the truth as they claim?

Fourth:

We find that some Imams follow a juristic school that is different from others. Differences among them usually end in quarrel that leads some of the worshippers to give up prayer. We would like a decisive answer in this regard. Can we follow only one of these juristic schools? How can we bring about agreement between these juristic schools in order to restore order?

Fifth:

Some of them may insult the Qur'an by interpreting some Ayahs (verses) according to their desires and whims in order to mislead people. They interpret, for example, Allah's saying in Surah Al-'Imran: ﴾Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides﴿ as those who offer Dhikr (Remembrance of Allah) while dancing and swaying to their left and right sides humming unknown words and saying: "Alla Hayy" and other things.

Moreover, they permit birth control, women's singing and praising the Messenger of Allah by using musical instruments. We would like you to guide us to the truth in matters of our religion in order to refute the claims of those who innovate in matters of their religion.

A: Firstly: You did not mention the Bid'ahs you want to ask us about in order to answer you. We would like to bring to your attention a great rule concerning acts of worship. The basis of all acts of worship is that you should not do them unless there is evidence that denotes them. A person should not say that this worship is legal according to its origin, number, or manner except with legal proof for it. A person who innovates in matters of religion anything that was not legislated by Allah, it will be rejected. The Prophet (peace be upon him) said: ("He who does any act for which there is no sanction from our behalf, it is to be rejected.") In another narration: ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.")

Second: We advise you to learn, understand and recite the Qur'an as much as you can. Moreover, you have to work according to it and to call people to it. You also have to learn from the Sunnah of the Messenger of Allah (peace be upon him) what is indispensable such as Sahih Al-Bukhari, Sahih Muslim and other books of Sunnah. You also have to ask people of knowledge about ambiguous matters. Third: Al-Shadhiliyyah, Al-Ahmadiyyah, Al-Sa'diyyah, Al-Burhaniyyah and the like of other Tariqahs are misguiding sects that a Muslim should not follow. A Muslim should follow the example of the Prophet (peace be upon him), his successors,

companions who followed his example and those who followed his Sunnah after them. The Prophet (peace be upon him) said: (A group of people from my Ummah will remain victorious (and on the right path), and those who desert or oppose them shall not be able to do them any harm until Allah's Command is executed (i. e. Resurrection is established).) He (peace be upon him) said: (The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter.) The Prophet (peace be upon him) said: (The Jews were split up into seventy-one sects; and the Christians were split up into seventy-two sects; and my community will be split up into seventy-three sects, all of which are in the Fire except one. Upon that the companions said: who is that sect? the Prophet (peace be upon him) said: The one that follows my Sunnah and that of my companions.) If you want to refute their allegations, then you have to be acquainted with the details of their creeds, Bid'ahs, and suspicious matters. Then, you can judge them according to the Qur'an and the Sunnah. You may also be in need of certain books compiled in this regard such as "Al-Sunan Wa Al-Mubtada'at", "Masra' Al-Tasawwf" by Abdul-Rahman Al-Wakil, "Al-'Itisam" by Al-Shatiby, "Al-Ibda' fi Madar Al-Ibtida'" by `Aly Mahfouzh, "Ighathat Al-Lahfan Min Maka'id Al-Shaytan" by Ibn Al-Qayyim and other books like these.

Fourth: The differences in juristic viewpoints among the Imams of the four Madh-habs (Schools of Jurisprudence) are due to several reasons; a Hadith may be considered sound by some while others consider it to be weak. Moreover, one of them might be acquainted with a Hadith that the other does not have knowledge of and other reasons that lead to these differences. Therefore, a Muslim should think well of those Imams.

Every one of the four Imams is a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) in what he issued of juristic rulings seeking to reach the truth. Consequently, if he is correct in his Ijtihad (juristic effort to infer expert legal rulings), then he will receive two rewards; one for his Ijtihad and the other for his being right. But if he commits a mistake in his Ijtihad, he will

still receive one reward for his Ijtihad and his mistake will be forgiven. As for imitating those Imams, a person is not permitted to imitate them if they can derive the ruling through its evidence. But if he cannot derive the ruling through evidence, then a person is permitted to imitate whichever imam he considers be the most authentic. This difference in secondary matters should not mean that a person is to abstain from performing Salah behind each other. They should still do so. The Companions of the Prophet (peace be upon him) used to disagree in secondary matters and still perform Salah behind each other, and likewise the second generation of the Muslim Ummah and those who followed them in righteousness.

Fifth: The soundest way for interpreting the Qur'an is to interpret the Qur'an with the Qur'an, the Sunnah of the Messenger of Allah (peace be upon him), and the sayings of the Companions and those who followed them in righteousness. One should also be acquainted with linguistic styles and the purposes of legislations. As for the interpretation you have mentioned in Allah's saying: ﴿Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides﴾ and that some people interpreted it by dancing, Dhikr (remembrance of Allah) and humming unknown words, swaying right and left saying "Alla Hayy" and so on are all illicit sayings and interpretations that have no basis.

We advise you to read the Tafsir (explanation of the meanings of the Qur'an) by Ibn Jarir, Ibn Kathir, Al-Baghawy and the like in interpreting the Ayah mentioned above and what is similar to it in order to know the truth from the sayings of reliable and truthful interpreters.

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Ways of Denouncing Innovational Acts

Eighth question of Fatwa No. 4250

Q 8: Some people prefer to avoid discussing subjects related to innovational acts or acts of Sunnah. According to them, discussing these matters may lead parties to fall into troubles that may further develop into clashes with the audience who are ignorant of the Prophet's Sunnah. Consequently, Fitnah (hostile divisions) arises due to people's rejection of the acts of Sunnah which contradict their desires. Is it true that a person who purifies `Aqidah (Islamic creed) from Bid'ahs is a troublemaker? Or is this nickname applied to a person who violates the norms of Shari'ah?

A: The Islamic Da`iyah (caller) should be both knowledgeable and wise enough when enjoining right or forbidding wrong. He should also balance between the public interests of people, giving precedence to the preponderant interest over the preponderated one. Likewise, the least harm is endured to prevent what is worst. Similarly, whenever conflicts arise between interests and harms and the interest is proven to be given precedence,

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it prevails. But if averting harm is proven more important than bringing about an interest, the interest is forsaken. In light of these rules, the proper behavior of inviting people to enjoin good and forbid evil should be fairly and wisely decided. Allah (Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ If one adopts such behavior, no trouble will follow.

May Allah grant us success! May peace and blessings be our Prophet Muhammad, his family, and companions!

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Bid`ah related to the recitation of the Qur'an

Specifying some Surahs of the Qur'an as the "Saving Surahs"

The First Question of Fatwa no. 1260

Q1: Some students of Dar Al-Hadith in Madinah came to me and gave me a booklet called: "The Saving Surahs" including Surahs Al-Kahf, Al-Sajdah, Yasin, Fussilat, Al-Dukhan, Al-Waqi`ah, Al-Hashr, and Al-Mulk. They said that they have distributed many copies in Makkah, Madinah, and other places. Is there any evidence that they can be given this name and description?

A: All Surahs (chapters) and Ayahs (verses) of the Qur'an are healing for the diseases of the heart, guidance, and a mercy for the believers. They save those who adhere to them and are guided by them from Kufr (disbelief), misguidance, and painful torture. The Prophet (peace be upon him) clarified this through his words, deeds, and approval of the permissibility of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). It has never been authentically reported that the Prophet (peace be upon him) gave a special name or described these eight Surahs as the Saving Surahs, but it is confirmed that he used to seek refuge with Allah by reciting the three Mu`awwidhat (three protective Surahs): ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ and ﴾Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴿ and ﴾Say: "I seek refuge with (Allâh) the Lord of mankind,﴿ He used to recite them three times before going to bed, and he would breathe into his hands after each time and wipe his face and

what he could reach of his body. Ruqyah was also performed by Abu Sa`id, who recited Surah Al-Fatihah over the leader of a non-Muslim tribe who was stung. The man recovered quickly, by the Permission of Allah. The Prophet (peace be upon him) approved what Abu Sa`id did. He (peace be upon him) established that if someone recites Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) before going to sleep, Satan will not approach them during that night. So whoever confines the "Saving Surahs" to Surahs mentioned in the question is an ignorant innovator in the Din (religion). Likewise, whoever gathers them in this way, separates from the other Surahs of the Qur'an, hoping to be blessed, saved, and protected by this, has done wrong and rebelled against the order of the `Uthmany Mus-haf (Arabic version of the Qur'an), which was agreed upon by Ijma` (a consensus) of the Sahabah (Companions, may Allah be pleased with them). They have also renounced most of the Qur'an and specified for certain Surahs what was not specified by the Messenger of Allah (peace be upon him) nor any of his Sahabah.

Therefore, it is obligatory to forbid this act. Similarly, all printed copies should be destroyed to repudiate and remove this evildoing.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Gathering for reciting the Qur'an

The first question of Fatwa No. 3861

Q 1: What is your opinion (may Allah safeguard you) of a man who gathers a number of people in his house to recite some verses of the Qur'an, supplicate Allah (Exalted be He) for themselves and for all Muslims, eat food that he prepared beforehand then depart?

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At the same time, the person who invites, distributes separate parts of the Qur'an to his guests so that once each person finishes his part, having thus finished the whole Qur'an, one of them supplicates Allah (Exalted be He) for themselves and for all the Muslims. By doing so, they consider that they have recited the whole Qur'an seeking the blessing thereof.

A: First, gathering to recite and learn the Qur'an by having someone to recite while others listen to it, mutually studying and trying to understand the meanings of it, is permissible. It is even an act of worship, beloved and rewarded greatly by Allah (Exalted be He). It is recorded by Muslim in his Sahih and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Any group of people that assemble in one of the Houses of Allah to study the Qur'an, tranquillity will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity.﴿ Moreover, supplicating Allah (Exalted be He) after reciting the entire Qur'an is also permissible on condition that it is not done on a regular basis and that there is no specific formula of supplication as if it is a recurrent Sunnah. In fact, the Companions (may Allah be pleased with them), not the Prophet (peace be upon him), are reported to have done so. Likewise, inviting those who attend the recitation to eat is also not objectionable as long as it is not made a regular custom specifically after recitation. **Second,** reciting the part of the Qur'an assigned to them, each of those attending such a gathering may not necessarily be considered to have recited the whole Qur'an. Moreover, seeking blessings in this way is defective, for recitation of the Qur'an should be meant to draw closer to Allah (Exalted be He), memorizing, reflecting on, understanding

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the meanings of the Qur'an, while seeking reward and training one's tongue to recite it as well as many other benefits.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question of Fatwa No. 4994

Q 3: Some Moroccans are accustomed to reciting the Qur'an collectively after Fajr (Dawn) Prayer and Maghrib (Sunset) Prayer. Is this an act of Bid'ah (rejected innovation in religion)?

A: Indeed, the regular custom of reciting Qur'an collectively after Fajr (Dawn) Prayer and Maghrib (Sunset) Prayer or after any other prayer is an act of Bid`ah. Likewise, it is an act of Bid`ah to say Du`a' (supplication to Allah) collectively after ending the prayer. It would, however, be a righteous act if a person recites the Qur'an alone or sits with an assembly of people who study and comtemplate the meanings of the Qur'an. The Prophet (peace be upon him) said: (Any group of people that assemble in one of the Houses of Allah to study the Qur'an, tranquillity will descend upon them, mercy will engulf them, angels will surround them, and Allah will make mention of them to those (the angels) in His proximity.)

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The eleventh question of Fatwa no. 6364

Q 11: What is the ruling on reciting the Qur'an collectively and in unison on Friday before the Imam enters the masjid?

A: This is impermissible, and confining this to Friday before the Imam's entry is introducing a Bid'ah (rejected innovation in religion).

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The permissibility of gathering people to recite the Qur'an for a particular person

The first question of Fatwa no. 9697

Q 1: Is it permissible for anyone to gather people and ask them to recite the Qur'an for him on a certain occasion? For instance, that person wants to change his career and wants to get blessings in his new job.

A: Allah revealed the Qur'an, so that people would recite it as a form of 'Ibadah (worship) and apply its rulings. It is a miracle which proves the prophethood of Muhammad (peace be upon him). As for the practice that you are inquiring about,

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it is not legislated by Allah.

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The ruling on reciting Surah Al-Fatihah after offering Witr after 'Isha' Prayer

Fatwa no. 7012

Q: Please, your honor, give me a Fatwa on reciting Surah Al-Fatihah after the 'Isha' (Night) Prayer, i.e. after the Witr (Prayer with an odd number of units) for a non-specific number of times such as a hundred times, more or less, without specifying a certain time. I always recite the Qur'an hoping for more rewards from Allah. Is this considered a Bid'ah (rejected innovation in religion) given that after reciting Al-Fatihah, I ask Allah for forgiveness and guidance. May Allah guide you to serve Islam and the Muslims.

A: The Qur'an is the word of Allah (Exalted be He); the superiority of Allah's words over the words of people is similar to the superiority of Allah over people. The reward of reciting the Qur'an is great, which no one can measure except Allah. No one should dedicate a special Surah or Ayah to be recited at a particular time or for a particular purpose, except what was mentioned by the Messenger of Allah (peace be upon him).

For instance, Surah Al-Fatihah for Ruqyah (reciting Qur'an and supplications for the sick to be cured) and in each Rak'ah (unit of Prayer); Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) when going to bed so that one is protected from Satan; and Al-Mu'awwidhat (Surahs Al-Ikhlas, Al-Falaq and Al-Nas) ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ , ﴾Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴿ and ﴾Say: "I seek refuge with (Allâh) the Lord of mankind,﴿ for Ruqyah.

A person also should not commit themselves to recite a certain Surah or Ayah for a specific number of times, unless this is authentically reported from the Prophet (peace be upon him). This is a form of 'Ibadah, so it should be Tawqifiyyah (bound by a religious text and not subject to personal opinion).

Thus, it becomes evident that reciting Surah Al-Fatihah, especially at night after the Witr is considered a Bid'ah, even if it is not for a specific number of times, as this was not authentically reported from the Prophet (peace be upon him) or from the Rightly-Guided Caliphs (may Allah be pleased with them). It is best to recite the Qur'an without restricting oneself to Al-Fatihah or to the time of night after Witr. Rather, one should read any portion of the Qur'an, without specifying a certain number or a certain time, except what was mentioned in Shari'ah, as previously mentioned.

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The Ruling on reciting Surah Al-Fatihah (the opening chapter of the Qur'an) during school's morning assembly

Fatwa No. 8777

Some girls' schools ask us about the ruling on girls' reciting Surah Al-Fatihah aloud at the school's morning assembly. Being a matter of importance, kindly inform us of the ruling so we can circulate it among the schools.

A: It is an act of Bid`ah (rejected innovation in religion) that school boys and girls recite Surah Al-Fatiha during the school's morning assembly. The Prophet is reported to have said: (Whoever does an act extraneous to ours (religious acts), his act is rejected.) Narrated by Al-Bukhari and Muslim.

However, there is no harm if various topics are recited and broadcast alternatively including Al-Fatihah i.e. some Qur'anic Ayahs (verses), some authentic Hadiths, some proverbs or wisdom, Islamic songs or anthems, etc.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions!

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Gathering people to recite the Qur'an with the intention of gaining more of Allah's provision

Fatwa No. 4028

Q: In Uganda, when someone wants to supplicate Allah to bestow more provisions on him, he invites some learned people who come to him each carrying a Mushaf. They then start reciting; one of them recites Surah Yasin as it is the heart of the Qur'an, another recites Surah Al-Kahf and a third recites Surah Al-Waqi'ah, Al-Rahman, Al-Dukhan, Al-Ma'arij, Al-Qalam, Al-Mulk, Muhammad, Al-Fath or some other Surahs. However, they do not recite any verses of Surah Al-Baqarah and Surah Al-Nisa'. Is this Islamic? If not, please tell us about the correct Islamic behavior with evidence.

A: Reciting the Qur'an and reflecting on its meanings is one of the best deeds that draw a person close to Allah. Moreover, supplicating to Allah and resorting to Him to grant success to do more good, for provisions and for gaining other kinds of bounties is a permissible act of worship. However, reciting the Qur'an in the manner you have just described in your question, i.e. distributing certain Surahs to a number of persons so that each of them recites his respective Surah after which they supplicate Allah to bestow more provisions or the like, is a Bid'ah (rejected innovation in religion). In fact, neither the Prophet (peace be upon him), any of his Companions nor the imams of Salaf (righteous predecessors) (may Allah show mercy to them) is reported to have commanded or done so. Undoubtedly, all good is in following the way of the Salaf, and all evil is in the innovations of the Khalaf (later generations of Muslims). Moreover, the Prophet (peace be upon him) is authentically reported to have said:

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﴾If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴿

However, supplicating to Allah at any time, in both good and bad circumstances is permissible. It is legally recommendable and urged that a person supplicates to Allah during Sujud (prostration) while offering Salah, at predawn and while one is concluding the Salah before saying the Taslim (salutation of peace ending the Prayer). In this regard, the Prophet (peace be upon him) is authentically reported to have said: ﴾Our Lord descends every night to the world sky when the last third portion of the night begins. He says: Is there any supplicant to answer him? Is there any seeker for My Favor to give him? Is there any seeker for forgiveness to forgive him?﴿ Recorded by Al-Bukhari and Muslim. It is also authentically reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) said: ﴾So far as Ruku` is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.﴿ Recorded by Ahmad, Muslim, Al-Nasa'y, and Abu Dawud. Moreover, it is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with

him) that the Prophet (may peace be upon him) said: ﴾The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).﴿ Recorded by Muslim, Abu Dawud, and Al-Nasa'y. Furthermore, it is recorded in the Two Sahih (authentic) Books of Hadith (i.e. those composed by Al-Bukhari and Muslim) on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said to him when teaching him Tashahhud (sitting to invoke Allah's peace upon the Prophet): ﴾Then, let him choose from supplication what he loves best and let him supplicate (with it)﴿

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Preparing Banquets for Completing the Recitation of the Qur'an

Fourth question of Fatwa No. 4029

Q 4: Is it permissible to prepare banquets upon completing the recitation of the Qur'an?

A: It is permissible to prepare banquets for wedding occasions. It is authentically reported that the Prophet (peace be upon him) said to `Abd Al-Rahman ibn `Awf when the latter told him of his marriage: (Prepare a banquet even if with one sheep.) The Prophet himself used to prepare banquets for such occasions.

As to the banquet of completing the Qur'an, the Prophet (peace be upon him) and the Rightly Guided Caliphs (may Allah be pleased with them) are not known to have prepared any banquets for such an occasion. Had they practiced this custom, it would have been handed down to us like all other rulings of Shari`ah. Consequently, this practice is considered an act of Bid`ah (rejected innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: (Whoever introduces things extraneous to our matter i.e. religion, will have it rejected.) The Prophet also says: (Whoever practices acts extraneous to ours, his act is rejected.)

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Ruling on Distributing food and drink following Khatmah

Fatwa no. 2740

Dear scholars, what is the ruling on the following question:

Did the Prophet (peace be upon him), any of his Sahabah (Companions, may Allah be pleased with them), the Tabi`un (Followers, the generation after the Companions of the Prophet), their successors, or the Salaf (righteous predecessors) distribute food, drinks, or desserts following Khatmah (completing of one reading of the whole Qur'an) during Qiyam-ul-Layl (standing for optional Prayer at night) in Ramadan?

If this was an established custom that was practiced during the time of the early generations of Islam, please tell us the book, page number, volume, and edition that proves this. If this is not confirmed, please give us evidence to show whether or not this is permissible, knowing that this is done as a duty believing that the food, drinks, and desserts will bring blessings.

A: As far as we know, it is not authentically related that the Prophet (peace be upon him), any of his Sahabah, the Tabi`un, or the Imams of the Salaf distributed food, drinks, or desserts following Khatmah of the Qur'an during Qiyam-ul-Layl in Ramadan and made this a duty. This practice is Bid`ah (a rejected innovation in religion) that has been introduced into the Din (religion), because it is done following an act of `Ibadah (worship) and done due to it at that specific time. Every Bid`ah in the Din is a misguidance, as it implies an accusation that the Shari`ah (Islamic law)

is imperfect. Allah (Exalted be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ It is authentically narrated on the authority of Al-`Irbad ibn Sariyah (may Allah be pleased with him) who said, ﴾The Prophet (peace be upon him) gave us a speech that made the hearts afraid and eyes shed tears. We said, "O Messenger of Allah! It was as if this was a farewell speech; so advise us." He (peace be upon him) said, "I advise you to have Tawqa (fearing Allah as He should be feared), to listen and obey, even if a slave is appointed as your leader. Those of you who live after me will see much discord, so hold onto my Sunnah (way) and the Sunnah of the Rightly-Guided Caliphs after me; adhere to this and hold onto it with your molars. Beware of newly introduced matters (in religion), as every newly introduced matter is Bid`ah, and every Bid`ah is misguidance."﴿

It is also authentically narrated on the authority of Malik ibn Anas (may Allah have mercy on him) who said, "Anyone who introduces something into the Din that is not from it has claimed that Muhammad betrayed the Message." And Allah (Exalted be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ Any matter that was not part of the Din cannot be part of the Din today.

There is no harm, however, if these things occur occasionally, without being a duty.

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The ruling on writing Ayahs on a paper and putting it in water then drinking it to facilitate memorizing Qur'an

The third question of Fatwa No. 4998

Q 3: Some people of different nationalities in Al-Masjid Al-Nabawy (The Prophet's Mosque) write down Ayahs on a paper, put it in water, and then drink it to facilitate memorizing Qur'an. They claim that this helps them to easily memorize the Qur'an; however, we do not know whether this is an act of Bid`ah (rejected innovation in religion) or not? What is the Islamic ruling on this?

A 3: This act is an act of Bid`ah. It has neither been reported from the Prophet (peace be upon him), nor from his Companions (may Allah be pleased with them) according to our knowledge.

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Hand washing after the recitation of Qur'an

Fourth question of Fatwa No. 9410 :

After reciting the Glorious Qur'an, is it permissible to go directly to the bathroom or should we wash our hands first before entering the bathroom? It is worth mentioning that the water drained from the washbowl and the bathroom is carried off into the same sewer.

A: It is not legally required to wash hands after reciting the Qur'an, or in the washbowl or the bathroom.

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(Part No. 2; Page No. 493)

Bid`ahs committed in Salah

(Part No. 2; Page No. 494)

Fatwa No. 10736

Q: Some people put their hands on their heads after the Taslim (salutation of peace ending the Prayer), claiming it to be an act of Sunnah (a commendable act).

A: It is not an act of Sunnah to put the hand on head after Taslim. In fact, this is a Bid`ah (rejected innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever innovates something in our affairs, which is not in harmony with the principles of our religion, that thing is rejected.﴿

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First and fifth questions of Fatwa no. 5316

Q 1: What is the ruling of Islam on Tarawih (special supererogatory night Prayer in Ramadan)? How should it be offered? There is much controversy about this issue; some Imams (those who lead congregational Prayer) start it by saying "Rise for Qiyam (stand for optional Prayer at night), may Allah reward you!", and then offer two Rak'ahs (units of Prayer), after which they say, "O, Allah! Send Your peace and blessings upon Prophet Muhammad" in a loud voice. When the Imam says this, all the Ma'mums (persons being led by an Imam in Prayer) repeat it after him. In the second two Rak'ahs, he reads Surahs Al-Ikhlas

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and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) in a loud voice, and the Ma'mums also repeat it after him. On finishing Tarawih, he does the same thing three times. If a person tells them that this act was not reported, they reply that it is a good deed and a good Bid'ah (innovation in religion). Is there anything called a good Bid'ah in Islam? What is your view on this? How should this Salah be offered? May Allah reward you with the best.

A: Saying: "Rise for Qiyam (standing for optional Prayer at night), may Allah reward you!"; the saying of the Imam: "O, Allah! Send Your peace and blessings upon Prophet Muhammad" in a loud voice; repeating this by the Ma'mums; and reciting Surahs Al-Ikhlas and Al-Mu'awwidhatayn in a loud voice after offering two Rak'ahs, are all Bid'ah. It is authentically reported that the Prophet (peace be upon him) said, ﴿If a person innovates things in our affairs for which there is no valid (reason), these are to be rejected.﴾ He (peace be upon him) used to say in the Friday Khutbah (sermon): ﴿The best of speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad (peace be upon him). The most evil affairs are novelties; and every Bid'ah leads to misguidance.﴾ Narrated by Muslim in his Sahih (authentic) Book of Hadith. Thus, it is evident that every Bid'ah leads to misguidance, as the Prophet (peace be upon him) said. There is nothing in Islam called a good Bid'ah.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Q 5: What is the ruling of Islam on reciting Qur'an before the Jumu`ah (Friday) Prayer using microphones? When a person objects to this act as not related in the Sunnah, they accuse him of preventing the recitation of the Qur'an. What about the Ibtihalat (religious hymns)

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heard on microphones shortly before the Adhan (call to Prayer) of the Fajr (Dawn) Prayer? When objecting to this baseless act, it is said that it is a good deed aiming at awakening the people for the Fajr Prayer.

A: There is no evidence supporting that such acts were committed during the lifetime of the Messenger (peace be upon him) or any of his Sahabah (Companions). The same goes for the Ibtihalat heard before the Fajr Prayer through microphones. These two acts are Bid`ah (rejected innovation in religion) and every Bid`ah leads to misguidance. It is authentically reported that the Prophet (peace be upon him) said: (Whoever innovates something in our affairs, which is not in harmony with the principles of our religion, that thing is to be rejected.)

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Ruling on supererogatory Salah offered on the last Wednesday of Safar

The fourth question of Fatwa no. 1619

Q 4: Some of the scholars in our country claim that in Islam there is a Nafilah (supererogatory Prayer) offered on the last Wednesday of the month of Safar, at the time of Salat-ul-Duha (supererogatory Prayer before noon). This Salah consists of four Rak'ahs (units of Prayer) with one Taslim (salutation of peace ending the Prayer). In each Rak'ah a person should recite Surah Al-Fatihah

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and Surah Al-Kawthar seventeen times, Surah Al-Ikhlas fifty times and Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) one time each. This is done in each Rak'ah, then one says Taslim after which it is prescribed to recite ﴿And Allâh has full power and control over His Affairs, but most of men know not.﴾ 360 times, and Jawharat-ul-Kamal (a special Sufi formula) three times, and to finish by saying, "Glorified be your Lord, the Lord of Honor and Power! Exalted is He from all that they ascribe to Him! And peace be on the Messengers! And all the praises and thanks be to Allah, Lord of the Worlds." Moreover, they should give some bread to the poor as a charity. They say that this Ayah is especially recited for warding off the calamities which come down on the last Wednesday of the month of Safar. They say that every year, 320,000 calamities come down, and all of them come down on the last Wednesday of Safar. Therefore, that day is regarded the most difficult day of the entire year. But whoever offers this Salah in the above mentioned manner, Allah will protect him by His Bounty from all the calamities that come down on that day. They, as well as those who could not offer it such as boys will benefit from this Salah. Is this permissible or not?

A: There is no evidence to support the mentioned Nafilah in the Qur'an or in Sunnah. We have no proof that any one among the Salaf (righteous predecessors) of this Ummah (nation based on one creed) or the righteous people of the later generations performed this Nafilah. Rather, it is a reprehensible Bid'ah (innovation in religion). It was authentically reported that the Messenger of Allah (peace be upon him) said: ﴿Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴾ He (peace be upon him) further said: ﴿Anyone who introduces something into this matter of ours (Islam) that is not part of it will have it rejected.﴾

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Whoever attributes this Salah and other things related to it to the Prophet (peace be upon him) or to any of the Sahabah (may Allah be pleased with them) is fabricating serious lies, and Allah will punish them the same as liars in the manner they deserve.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Ruling on Bid`ah in "Al-Du`a' Al-Mustajab"

The Fourth Question of Fatwa no. 7011

Q4: Is the book "Al-Du`a' Al-Mustajab (Answered Supplication)" by Ahmad `Abdul-Jawwad a reliable reference? I read in it, "There are twelve Rak`ahs (units of Prayer) during the day or night and the Tashahhud (sitting to invoke Allah's peace upon the Prophet) should be performed between each pair. While sitting for the final Tashahhud, praise Allah (Glorified and Exalted be He) and invoke Allah's Peace and Blessings upon the Prophet (peace be upon him). While in Sujud (prostration), Surah Al-Fatihah should be recited seven times, Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) seven times, and the phrase: "La ilaha illa Allah wahdahu la sharika lahu... (There is no deity but Allah Alone and He has no partner...)" should be recited ten times. This Du`a' (supplication) should then be recited: "O Allah! I ask you by the glory of Your Throne, by the utmost mercy of Your Book, and by Your Greatest Name, Your Highest Glory, and Your Perfect Words," and then ask Allah for whatever you need. After this, raise your head and say the Taslim (salutation of peace ending the Prayer)." (Related by Al-Hakim on the authority of Ibn Mas`ud [may Allah be pleased with him]). Is this a Sahih (authentic) Hadith?

(Part No. 2; Page No. 499)

There is a Hadith that the Prophet (peace be upon him) forbade `Aly from reciting the Qur'an during a Rak`ah (bowing) or Sujud.

A: Do not depend on this book, as it contains many Da`if (weak) and Mawdu` (fabricated) Hadith, one of them being the one you mentioned in your question that you read about the twelve Rak`ah in Salah (Prayer) in the manner mentioned. This is Bid`ah due to the lack of authentic report from the Prophet (peace be upon him) in this regard. It is, however, authentically reported that the Prophet (peace be upon him) said, ("Anyone who introduces something in this matter of ours (the religion) that is not from it, it will be rejected.") He also prohibited the reciting of the Qur'an while in Sujud, as you mentioned in the question.

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Pronouncing additional words before or after Adhan

Fatwa No. 709

Q: We notice that when Fajr Prayer time is due, and prior to the Adhan (call to Prayer), some Mu'adhins (callers to Prayer) on the mosque's minaret pronounce some words like: "Pray" or "Prayer" two or three times; afterwards, they begin pronouncing the Adhan. Is their act valid? Or should they be reprimanded?

(Part No. 2; Page No. 500)

A: It is well known that Islam is based on adherence rather than innovation. This is supported by the Prophet's statement (peace be upon him): (Whoever introduces a practice into this affair of ours that is not of it, it is to be rejected.) According to another narration: (If anybody introduces a practice which is not religiously authenticated, it is to be rejected.) He also stated: (Beware of novelties (in religion) for every novelty is a Bid`ah (rejected innovation).) As we know, the legislated Adhan consists of seventeen words in Fajr Prayer and fifteen in other prayers.

Therefore, any addition to what is authentically proven, before or after Adhan, is considered a repudiated act of Bid`ah, and whoever practices it should be reprimanded. The words of the Adhan are much more eloquent and inspiring. They are also more effective in awakening worshippers than such words. How powerful and effective when a Mu'adhin proclaims: "Hay `Ala Al-Salah" (Come for prayer) twice and "Hay `Ala Al-Falah" (Come to success) twice after reminding of Allah's Might and Esteem. Accordingly, if a Mu'adhin pronounces such additional words like "Pray", or "Prayer" while pronouncing the Adhan, he should be confronted in order to protect what is sound from what is a baseless act of Bid`ah and innovation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa No. 9696

Q1: Even though Pakistan, our country, is a Muslim state, some Imams insist on saying: "Peace and blessings of Allah be upon you, O Messenger of Allah, and beloved to Allah" before they say the Adhan (call to Prayer). They never stop doing so. I pray behind those Imams. Is my Salah (Prayer) behind them valid or not? What should I do? What is the ruling on these Imams?

A: Firstly, invoking Allah's peace and blessings upon the Messenger before and after the Adhan and saying it aloud after or during the Adhan is one of the innovated Bid`ahs in religion. It is authentically reported from the Prophet (peace be upon him) that he said, ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ Narrated by Al-Bukhari and Muslim. According to another narration, ﴾Anyone who does an act for which there is no sanction on our part, will have it rejected.﴿ Narrated by Muslim. **Secondly,** whoever commits a Bid`ah, approves of it or does not change it while being able to do so, is a sinner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Ruling on Reciting Qur'an before the Arrival of the Imam on Friday

Sixth question of Fatwa no. 2775

Q 6: Is it permissible for a person to recite Qur'an in the Masjid (mosque) on Friday before the arrival of the Imam (the person who leads congregational Salah)? Is this one of the polite manners of Jumu'ah (Friday) Prayer, or a denounced Bid'ah (rejected innovation in religion)?

A: There is no evidence on the legitimacy of a person reciting Qur'an on Friday before the arrival of the Imam while people listen to him, and when the Imam arrives, that person stops recitation. The original rule concerning the acts of 'Ibadah (worship) is that they are Tawqifiyyah (bound by a religious text and not amenable to personal opinion). The Prophet (peace be upon him) said, (If a person does any act for which there is no sanction from our behalf, that is to be rejected.) Narrated by Muslim in his Sahih (authentic) Book of Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ruling on rubbing oneself against the walls of the Masjids (mosques) at Al-Rahmah Mountain in `Arafah

Fatwa No. 3019

Q: In the area of Al-Rahmah Mountain in `Arafah there are three adjacent Masjids (mosques) with their Mihrabs without ceilings. The pilgrims go to these Masjids to rub themselves against their walls and Mihrabs. Someimes, they put money at the Mihrabs. They offer two Rak`ahs at each one of these Masjids. Sometimes they perform Salah at these Masjids at times when prayer is prohibited. Also men and women mingle in crowds there. The pilgrims do all these acts during the days immediately preceding the ninth day of Dhul-Hijjah. We hope that Your Eminence will inform us of the legal ruling on these acts, may Allah reward you with best reward!

A: First: `Arafah is a place where one of the rituals of Hajj is to be performed according to Allah's orders. This ritual is staying at `Arafah on the ninth day of Dhul-Hijjah and the night of `Eid-ul-Adha (the Festival of the Sacrifice). However, it is not a place for people to dwell in. So there is no need for building Masjids at its well-known mountain (Al-Rahmah Mountain). Masjid Namirah is located at that area where the Prophet (peace be upon him) offered the Zuhr and `Asr Prayers in the Farewell Pilgrimage. So, pilgrims may pray in it when they come to stay at `Arafah. In that Masjid, people may offer Zhuhr and `Asr Prayers on that day. Also, we do not know that the Salaf (righteous predecessors) built Masjids

in the area known as Al-Rahmah Mountain. Therefore, building one Masjid or more there is an act of Bid`ah (rejected innovation in religion). Likewise, offering two Rak`ahs (units of Prayer) or more at these Masjids is another act of Bid`ah as well as offering Salah at the times when optional Prayer is prohibited. **Second:** Going to these Masjids, rubbing one's self against their walls and Mihrabs to attain blessings is Bid`ah. It is similar to the acts of Shirk (associating others in worship with Allah) which the disbelievers used to do in the Pre-Islamic period to attain blessings from their idols. So, it is the duty of the rulers and officials to destroy these Masjids to block the means leading to this evil. This way the pilgrims will not find any reason to go to that mountain to receive blessings or perform Salah there.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ruling on performing Tawaf around a Masjid seven times after completion of its building

The Third Question of Fatwa no. 9813

Q3: When people in the north of our country build a Masjid (mosque), they perform Tawaf (circumambulation) seven times around it on the day they inaugurate it. Is this an act of Bid`ah (rejected innovation in religion) or not? What is the evidence?

(Part No. 2; Page No. 505)

A: Performing Tawaf around a Masjid seven times is an abominable act of Bid`ah, whether this is done on the opening day or any other day. Tawaf is only lawful when performed around the Ka`bah (in Makkah) and nowhere else. Therefore, performing it seven times around any place other than the Ka`bah is equating it to the Ka`bah and this has not been permitted by Allah. The Prophet (peace be upon him) built Masjid Quba' and Al-Masjid Al-Nabawy (the Prophet's Mosque) in Madinah, and the Sahabah (Companions of the Prophet, may Allah be pleased with them) also built Masjids in many Muslim countries, but it is not known that any of them performed Tawaf around the Masjids they built seven times, or more or less times than that. They only made the seven rounds of Tawaf around the Ka`bah during Hajj and `Umrah for Allah (Glorified be He) and to worship Him; and all good lies in following their examples.

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Bid'ahs introduced in Sawm

Ruling on observing Sawm on certain days in Rajab

The first question of Fatwa no. 2608

Q 1: There are days on which we voluntarily observe Sawm (Fasting) in Rajab. Should these days be in the beginning, middle, or end of the month?

A: No specific Hadiths were authentically reported about the merit of Sawm in Rajab, except that which was related by Al-Nasa'y and Abu Dawud, and ranked as Sahih (authentic) by Ibn Khuzaymah, on the authority of Usamah who said: (I asked, 'O Messenger of Allah! I have not seen you fast in a month as much as you fast in Sha'ban.' He (peace be upon him) said, 'This is a month between Rajab and Ramadan which people overlook. It is a month in which deeds are raised to the Lord of the Worlds, and I love that my deeds be raised while I am fasting.') General Hadiths were mentioned about encouraging Sawm for three days of every month; Sawm on the White Days

which are the 13th, 14th, and 15th of every Hijri (lunar) month; Sawm in the Sacred Months; and Sawn every Monday and Thursday. The same applies to the month of Rajab. If you are keen on choosing some days to fast, you can fast on the White Days, or on Mondays and Thursdays. Otherwise, the matter is open for choice to fast at any other time. As for dedicating certain days in Rajab to Sawm, we do not know of any basis for it in Shari'ah (Islamic law).

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Sawm during Rajab and Sha'ban

The third question of Fatwa no. 5169

Q 3: I know people who always perform Sawm (Fast) in Rajab and Sha'ban and connect them to Ramadan without breaking fast. Is there any Hadith regarding this practice? If there is any, kindly provide the text?

(Part No. 2; Page No. 510)

A: It is not authentically reported that the Prophet (peace be upon him) or any of the Sahabah (Companions of the Prophet, may Allah be pleased with them) used to fast the entire month of Rajab or Sha'ban. It is not authentically reported that the Prophet (peace be upon him) observed Sawm for a complete month except Ramadan. It was authentically reported that 'Aishah (may Allah be pleased with her) said: ﴾The Messenger of Allah (peace be upon him) used to observe Sawm until we thought that he would always fast, and he would stop fasting until we thought he would not fast. I never saw the Messenger of Allah (peace be upon him) fast any month in full apart from Ramadan, and I never saw him fasting in any month more than in Sha'ban.﴿ (Related by Al-Bukhari and Muslim) Moreover, Ibn 'Abbas (may Allah be pleased with them) reported saying: ﴾The Prophet (peace be upon him) never fasted any month in full apart from Ramadan, and he used to fast until one would say, 'By Allah, he will always fast,' and he would stop fasting until one would say, 'By Allah, he will not fast.'﴿ (Related by Al-Bukhari and Muslim) Based on this, fasting the entire months of Rajab and Sha'ban voluntarily goes against the conduct and Sunnah of the Prophet (peace be upon him). Moreover, this act counts as Bid'ah (innovation in religion); the Prophet (peace be upon him) is reported to have said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ (Related by Al-Bukhari and Muslim)

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Bid`ahs (rejected innovations in religion) of Hajj

Custodians of the Ka'bah have no worldly or religious superiority compared to other people

First question of fatwa no. 1239

Q1: One of my friends said that Banu Shaybah are the custodians of Al-Ka`bah and that no one can open the door of Al-Ka`bah even if he has the keys unless he is one of them. He told me that a person who is not from Banu Shaybah took the keys and tried to open the door, but the door would not open until they brought a baby from Banu Shaybah and placed his hand on the key. Is this true?

A: Banu Shaybah are the custodians of Al-Ka`bah. It is not true that the door of Al-Ka`bah will not open if any one other than Banu Shaybah tries to open it. What is mentioned about someone other than Banu Shaybah who tried to open the door but failed to do so until they brought a baby from Banu Shaybah who put his hand on the key and the door was opened is not true. This is an open lie that contradicts natural norms appointed by Allah as making results dependent upon causes. He who alleges other than that contradicts the norm according to which Allah disposes the affairs of the universe. It was not authentically reported that Banu Shaybah have worldly or religious superiority. Only that the Prophet (peace be upon him) gave them the keys of

Al-Ka`bah and appointed them as its custodians. But this does not mean that they violate natural norms.

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Setting aside a certain bed until a pilgrim comes back to use it

First question of Fatwa No. 5954

Q 1: In our country, the family of a pilgrim sets aside for him a bed or a sofa. They cover it with clean and perfumed coverlets and place money and bottles of perfume around it. They prevent people from using it telling them that they cannot sit on it until the pilgrim returns from Hajj and use it first. After the pilgrim uses it, others may then sit on it. I hope that you can inform us about this practice. Many thanks to you, may Allah benefit Muslims with your knowledge!

A: The actions mentioned above done by the family of a person intending to perform Hajj is a Bid`ah (rejected innovation in religion). Setting aside a bed, washing it, covering and perfuming it and preventing people from sitting on it till the pilgrim returns from Hajj to be the first to sit on it, are acts of Bid`ah and instituting in religion that which Allah has not ordained. Allah (Exalted be He) says: ﴾Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?﴿

(Part No. 2; Page No. 514)

It is authentically reported that the Prophet (peace be upon him) said: ﴾He who innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴿ Related by Al-Bukhari and Muslim. The Prophet (peace be upon him) also said: ﴾He who does any act for which there is no sanction from our behalf, that is to be rejected.﴿ Related by Muslim .

Accordingly, those who do what you have mentioned must stop as it is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) act and they should make tawbah (repentance to Allah) of all that they have done in the past.

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Ruling on changing names after Hajj

The ninth question of Fatwa no. 3323 :

Q: What is the ruling on a person changing their name like most of the Indonesian pilgrims do? Indonesians are used to changing their names when they go to Makkah or Madinah. Is this an act of Sunnah or not?

A: The Prophet (peace be upon him) used to change the bad names to good ones. If the pilgrims of Indonesia are changing their names for this purpose, not for finishing the rituals of Hajj or their visit to Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) to offer Salah (Prayer) therein, then this is permissible.

(Part No. 2; Page No. 515)

On the other hand, if they are changing their names because they are in Makkah or Madinah or for finishing the rituals of Hajj, for example, then this is a Bid'ah (innovation in religion) and not an act of Sunnah.

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(Part No. 2; Page No. 516)

(Part No. 2; Page No. 517)

Bid`ah (rejected innovation in religion) of Du`a' (supplication)

(Part No. 2; Page No. 518)

Assigning someone to recite the daily Wird (portion of Qur'an recited with consistency) of the morning and the evening

Fourth question of Fatwa no. 2252

Q 4: When some Muslim brothers set out on a journey or to perform 'Umrah, they ask one of them to recite the Wird (portion recited with consistency) of the morning and the evening reported from the Messenger of Allah (peace be upon him), while the rest of the group listen to him. What is the ruling on this?

A: The Messenger of Allah (peace be upon him) used to say certain forms of Dhikr (Remembrance of Allah) and Du'a' (supplication) through which he supplicated to Allah every night and day in private. His Sahabah (Companions) heard them and learned them from him, and they used to supplicate to Allah through them every night and day, each one in private, following the example of the Messenger of Allah (peace be upon him). As far as we know, it was not authentically reported that he (peace be upon him) or his Sahabah (may Allah be pleased with them) used to say these Adhkar (Remembrances of Allah) and Du'a's collectively, where all of them read simultaneously, or one of them read and the others listened. A Muslim should follow the example of the Messenger of Allah (peace be upon him) and his Sahabah (may Allah be pleased with them) in their Dhikr, Du'a' and all what he (peace be upon him) has ordained.

(Part No. 2; Page No. 519)

All goodness lies in following him, and all evil lies in contradicting him and taking this as a regular habit and a Bid'ah (rejected innovation in religion). The Prophet (peace be upon him) said, ﴾If a person innovates things in our affairs for which there is no valid reason, these are to be rejected.﴿ Agreed upon its authenticity. He (peace be upon him) also said, ﴾Avoid novelties, for every novelty is a Bid'ah, and every Bid'ah leads to misguidance.﴿ The authentically reported Adhkar and Du'a's of the morning and the evening include what was narrated by Ibn 'Umar (may Allah be pleased with him), that he said, ﴾"The Prophet (peace be upon him) never missed saying these supplications in the morning and in the evening: O Allah! I ask You for safety in my religion, my worldly affairs, my family

and my property. O Allah! Conceal my faults and keep me safe from the things I fear. O Allah! Protect me from before me and from behind me, from my right and from my left, and from above me. I seek refuge in Your Grandeur from being taken by surprise from below me (i.e., being swallowed up by the earth).") Related by Al-Nasa'iy and Ibn Majah, and ranked as Sahih (authentic) by Al-Hakim. Abu Hurayrah (may Allah be pleased with him) also narrated that (the Messenger of Allah (peace be upon him) used to say in the morning: "O Allah, by Your leave we have reached the morning and by Your leave we have reached the evening; by Your leave we live and by Your leave we shall die; and unto You is our resurrection." He used to say the same in the evening except for "...and unto You is our destiny.")

Related by the four Compilers of Hadith (Abu Dawud, Al-Nasa'y, Al-Tirmidhy, and Ibn Majah).

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Making Dhikr (Remembrance of Allah) collectively and reciting the entire Qur'an together in one voice

Fatwa No. 2913

Q: What is the ruling on making Dhikr (Remembrance of Allah) collectively at a time as done by the followers of Sufi orders in Al-Hadrah (A Sufi session of Dhikr) or as called in Morocco, Al-`Imarah, and the collective recitation of the Qur'an at a time in Masjids (mosques), houses and celebrations.

A: Making collective Dhikr (Remembrance of Allah), reciting the entire Qur'an together in Al-Hadrah (Sufi session of Dhikr) and reciting the entire Qur'an at a time in the Masjids (mosques), houses, celebrations, and funerals, all have no origin in the Shari`ah. The Sahabah (Companions) (may Allah be pleased with them) were the best followers of the Shari`ah. However, it has not been reported that they did any of these things. The same applies to the pious ancestors among the early Muslim generations. In fact, all goodness lies in following the guidance of Allah's Messenger (peace be upon him). It is authentically reported that the Prophet (peace be upon him) said,

(Part No. 2; Page No. 521)

(Whoever does any act for which there is no sanction on our part will have it rejected.) He also said, (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.)

Since these practices are not authentically reported from Allah's Messenger (peace be upon him) or any of the Sahabah (may Allah be pleased with them), they are considered Bid`ahs (rejected innovations in religion). According to the Hadith mentioned above, these practices will be rejected for their doers. Similarly, taking wages for being involved in such Bid`ahs is rejected.

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Swaying while saying Dhikr

Second question of Fatwa No. 3232

Q 2: Some people in Egypt and its rural areas say Dhikr (remembrance of Allah) collectively while swaying. Does this act have an origin in Islam?

A: This act has no origin in Islam. Rather, it is a Bid`ah (rejected innovation in religion), which contradicts the Shari`ah (Islamic law). Consequently, it should be rejected whenever possible. This is because the Prophet (peace be upon him) said: ﴿Whoever innovates something in our affairs, which is not in harmony with the principles of our religion, that thing is to be rejected.﴾

(Part No. 2; Page No. 522)

The Hadith is related by Al-Bukhari and Muslim on the authority of `A'ishah (may Allah be pleased with her). There are other Sahih Hadiths (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) supporting the same meaning.

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Talking of the Khatib (preacher) and the listener during the Khutbah (sermon)

Second question of Fatwa No. 3246

Q 2: We saw an Imam in Al-Bulaydah who, while standing above the pulpit, said to the worshippers: "Say that there is no deity but Allah". Therefore, people pronounced Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). Is it right for the Imam to say that? Is it right for the followers to pronounce Tahlil? What is the meaning of the Hadith that says: "If you (even) ask your companion to be quiet on Friday while the Imam is delivering the sermon, you have in fact talked irrelevance." We would like an answer for this questions.

A: First: If the Khatib intends by saying to the listeners: "Say that Allah is One," to guide them to what is obligatory upon them concerning Tawhid-ul-Uluhiyyah (Oneness of Worship), Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes), he will not be blamed even if they misunderstood him and pronounced Tahlil and Takbir in loud voices. But they have committed a mistake due to their misunderstanding and in raising their voices.

Moreover, he has to advise and point out to them what he had actually intended so that they won't do this again. If by saying this, he intended to make them answer him with Tahlil and Takbir in loud voices, then he has committed a mistake and Bid'ah as well as the people. This is because it was not reported that the Prophet (peace be upon him) or one of the rightly guided caliphs said this in one of their Khutbahs, and likewise those who listened to them. The Khatib used to ask any of those who were present in the mosque about a certain thing such as what has happened between the Prophet (peace be upon him) and Sulayk. When he entered the Masjid (mosque) while the Prophet (peace be upon him) was delivering Khutbah, Sulayk sat down without performing Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). The Prophet (peace be upon him) asked him to pray two rak'ahs. Another incident was when a Bedouin complained to the Prophet (peace be upon him) because of drought. He asked the Prophet to supplicate to Allah to send rain from the sky. The Prophet (peace be upon him) supplicated to Allah, the rain fell and kept raining until the man asked the Prophet (peace be upon him) in the following Friday Khutbah to ask Allah to stop the rain. Therefore, the Prophet (peace be upon him) supplicated to Allah to send rain to places that would make use of it without causing harm to anyone. Once, `Umar asked `Uthman concerning his not coming earlier to Jumu`ah (Friday) Prayer. `Umar said: "What is this hour (for attending the prayer)?" `Uthman said: "I did no more but performed ablution only." `Umar said: "Just ablution!" (may Allah be pleased with them both).

It was authentically reported that the Prophet (peace be upon him) said: ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") He also said: ("He who did any act for which there is no sanction from our behalf, that is to be

rejected.") **Secondly:** The Hadith you have mentioned is reported by Al-Bukhari, Muslim and the compilers of the Sunan. It means that if you talk to the person sitting beside you while the Imam is delivering the Khutbh even by advising him or enjoining good and forbidding evil even by saying: "Stop talking" or "Listen to Khutbah", you will be committing a mistake and doing what should not be done. You have to talk to the Khatib in order to advise him to stop committing evil and to do what is good. Otherwise, people who are present in the Masjid will indulge in noise and turmoil. There is no blame to hint to a person who commits a mistake to stop doing so.

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(Part No. 2; Page No. 525)

First question of fatwa no. 4600

Q 1: What is the Islamic ruling on the following: Invoking peace and blessings upon the Prophet aloud after the congregational Salah (Prayers), making Du`a' (supplication) collectively after offering Salah, reciting a Hizb (a 60th portion of the Qur'an) collectively, singing in different styles, and praying behind a blind Imam who sometimes makes mistakes in recitation?

A: Firstly, invoking peace and blessing upon the Prophet (peace be upon him) is greatly rewarded and enjoined by Allah (Exalted be He) in the Glorious Qur'an. Additionally, the Prophet (peace be upon him) encourages Muslims to conduct this practice as it entails double reward based on the Prophet's (peace be upon him) Hadith, ﴾If anyone invokes blessings on me once, Allah will bless him ten times.﴿ Muslims are prescribed to invoke peace and blessings upon the Prophet when his name is mentioned, after reciting Tashahhud (sitting to invoke Allah's peace upon the Prophet) in Salah, during delivering Khutbah (sermon) on Friday, marriage, and the like. We know of no proof showing that the Prophet (peace be upon him), the Sahabah (may Allah be pleased with them), or the leading scholars of Salaf (Righteous Predecessors) including Malik, Abu Hanifah, Al-Layth ibn Sa`d, Al-Shafi`y, Al-Awza`y and Ahmad (may Allah be merciful with them) ever invoked peace and blessings upon the Prophet aloud after finishing Salah collectively. The best a Muslim can do is to follow the guidance of the Prophet, the Rightly-Guided Caliphs, and the Sahabah (may Allah be pleased with them). It was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever innovates something in this matter of ours that is not part of it, will have it rejected.﴿

(Part No. 2; Page No. 526)

Secondly, Du`a' is an act of worship. Yet, it was not authentically reported that the Prophet (peace be upon him), the Rightly-Guided Caliphs, or the rest of the Sahabah (may Allah be pleased with them) made Du`a' collectively after Salah. Based on this, gathering after Salah to make Du`a' collectively counts as Bid`ah. It was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever innovates something in this matter of ours that is not part of it, will have it rejected.﴿ According to another narration, ﴾Whoever does an action which is not in accordance with this matter of ours [Islam], will have it rejected.﴿

Thirdly, With regard to reciting the Qur'an collectively, it is unlawful if the people who attend the gathering recite together. This practice is not authentically traced back to the Prophet (peace be upon him) or any of the Sahabah (may Allah be pleased with them). Yet, if someone in the gathering recites and the rest listen to him, or if each one in the gathering recites individually without keeping a collective rhythm, or trying to synchronize with others in the start, end, and pauses made during recitation, there will be nothing wrong with the recitation. It was authentically reported that the Prophet (peace be upon him) said, ﴾Whenever people gather in one of the houses of Allah, reciting the Book of Allah and studying it together, tranquility will descend upon them; mercy will encompass them, the angels will surround them, and Allah will mention them to those who are with Him.﴿ Narrated by Muslim. It was authentically reported from `Abdullah ibn Mas`ud (may Allah be pleased

with him) that he said, (The Prophet (peace be upon him) said to me, "Recite (of the Quran) to me." I said, 'Shall I recite it to you although it has been revealed to you?!' He said, 'I like to hear (the Qur'an) from others.' So I recited Surah Al-Nisa' until I reached (How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?) Then, he said, "Stop!" Behold, his eyes were shedding tears then.')

Narrated by Al-Bukhari and Muslim.

Fourth, Offering a congregational Salah behind a blind Imam is permissible. It might even be better if he is more versed in the Qur'an than any of the people led by him. This is based on the general application of the Hadith of the Prophet (peace be upon him), (Whoever is most versed in Allah's Book should act as Imam for the people...) If the said Imam makes mistakes in recitation, the Salah will be acceptable if the mistakes involve Lahn (incorrect recitation due to mispronunciation of letters or syntax) that does not change the meaning. However, appointing an Imam who is free from such mistakes is preferred. If the Lahn in Surah Al-Fatihah changes the meaning, the Salah led by this Imam will be Batil (null and void), because of the Lahn not because of his blindness. Examples of Lahn include pronouncing the vowel mark fatha (a) as a kasrah (i) in the word 'Iyyaka' (this will make it a pronoun referring to a female instead of male) or as dammah (u) in the word 'an`amta (this will make it a first person pronoun whereas it is a second person pronoun). If the mistakes are due to poor memorization, appointing another person who has memorized the Qur'an better is recommended.

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Reciting Al-Fatihah after Du`a' (supplication)

Third question of Fatwa No. 5881

Q 3: Did the Prophet (peace be upon him) recite Al-Fatihah after Du`a' (supplication)?

A: It is not reported that the Prophet (peace be upon him) used to recite Al-Fatihah after du`a', as far as we know. So, this is an act of Bid`ah (rejected innovation in religion).

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Fourth question of Fatwa No. 6260

Q 4: In Ramadan We find people in some Masjids (mosques) who invoke Allah's peace and blessings upon the Prophet, the Rightly-Guided Caliphs, the Mothers of the Believers, and the Ten Sahabah (Companions) given the glad tidings of entering Jannah (Paradise) loudly in congregation. They do this following each two Rak`ahs (units of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan) in a specific order known to them. What is the ruling on this? How many Rak`ahs are there in Tarawih prayer? When is it performed? Is it performed on the night of the first or the second day of Ramadan? What is the ruling on some Imams reciting half an Ayah, one, or two short Ayahs in Tarawih and Maghrib prayer especially in Ramadan?

A: Dhikr (Remembrance of Allah) and invoking Allah's peace and blessings upon the Prophet in congregation after Fard (obligatory) or Nafilah (supererogatory) prayer, or following each two Rak`ahs of Tarawih is Bid`ah (rejected innovation in religion). It has been authentically reported that the Prophet (peace be upon him) said, (Whoever innovates anything in this matter of ours (Islam) which is not a part of it will have it rejected.)

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Seventh question of Fatwa No. 6682

Q 7: What is the ruling on those who make Dhikr (Remembrance of Allah) in unison and raise their voices while jumping and swaying from side to side?

A: It is not permissible to do this, for this way is Bid`ah (rejected innovation in religion). The Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿

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Fatwa No. 7515

Q: Some brothers in Pakistan claim that they are Salafi Muslims (those acting upon the views of Salaf [righteous predecessors]) but they always hold sessions for Dhikr (Remembrance of Allah) on Thursdays after the `Asr (afternoon) Prayers. They think the time after `Asr Prayer is a suitable time, if not the most suitable time, for Dhikr. As to the manner in which they perform Dhikr (Remembrance of Allah), it is as follows: One of them sits in front of the group and starts saying "Allah" in a loud voice. Other people repeat after him in a lower voice. Then he says, "Subhan Allah" (Glory be to Allah) or "Al-Hamdu-lillah" (Praise be to Allah), and so on, and they repeat after him. These brothers think that in this way they are purifying their souls. They quote some of the Hadiths that encourage holding sessions of Dhikr to justify this practice. What is the ruling on them?

A: If the case is as you have mentioned, these people are not Salafis. Their practice does not belong to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) either. In fact they are committing Bid`ah (rejected innovation in religion). Dhikr in the manner you have mentioned is not authentically reported from the Prophet (peace be upon him) or the Sahabah (Companions) (may Allah be pleased with them). The Prophet (peace be upon him)

said, (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) Narrated by Al-Bukhari and Mulsim.

As for the Hadith that encourages sitting in sessions of Dhikr (Remembrance of Allah), they refer to joining sessions of religious knowledge.

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Repetition of the phrase (Ya Latif)

The fifth question of Fatwa No. 7987

Q 5: There is a group of people in our Masjid (Mosque) who always repeat the phrase "Ya Latif" (O Most Kind and Gentle) 122 times after reciting Allah's Noble Names. Is this valid?

A 5: This is impermissible, because this has not been reported from the Prophet (peace be upon him), who stated in an authentic Hadith: (Whoever introduces any practice into this affair of ours that is not of it, it is to be rejected.) and in another narration: (Whoever performs an action not in accordance with our command, it is to be rejected.) .

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Desirability of observing the legal means of Dhikr

Third question of Fatwa No. 7821 :

Q 3: What is the ruling on saying any formula of Dhikr (remembrance of Allah) in a specific number of times? How can it be impermissible while there are the two following Hadith: ﴾If anyone invokes blessings on me once on Friday, Allah will bless them ten times, and whoever invokes blessings on me ten times, Allah will bless them one hundred times﴿ **and** ﴾Whoever says: 'There is none worthy of worship (in truth) but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due. He gives life and causes death and He is Potent over everything,' a hundred times every day, they will get the reward of emancipating one thousand persons from the progeny of Isma`il (Ishmael)﴿ **?**

A: A. It is desirable to say the formulae of Dhikr for a specific number of times, if this is stated in the Shari`ah (Islamic law). Regarding the formulae of Dhikr for which there is no mention of a specific number of times, it is permissible to say them without being bound by a specific number. Accordingly, this permissibility does not contradict the authenticity of the Hadiths mentioned above. The first is related by Muslim as follows: ﴾"If anyone invokes blessings on me once, Allah will bless them ten times."﴿ This includes Friday as well as all the other days. In the second Hadith, Allah's Messenger (peace be upon him) said: ﴾"Whoever says: 'There is none worthy of worship (in truth) but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due. He is Potent over everything,' a hundred times every day, they will get the reward of emancipating ten slaves, and there are recorded a hundred good deeds to their credit and a hundred evil deeds are blotted out from their scroll, and that will be a safeguard for them against Satan on that day until evening. No one will obtain better than this except one who has done more than this (who utters these words more than one hundred times and does more good acts).﴿

Related by Al-Bukhari and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him). Muslim added in his narration: ﴾Any person who says: "Glorified be Allah and praise is due to Him" one hundred times a day, their sins will be obliterated, even if they are equal to the extent of the foam of the sea.﴿ It is related in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Ayyub Al-Ansary that the Prophet (peace be upon him) said: ﴾Whoever says: 'There is no deity but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due. He is Potent over everything,' ten times, they are like a person who emancipates four slaves from the progeny of Isma`il.﴿

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Making Dhikr (Remembrance of Allah) by only uttering the Shahadah (Testimony of Faith)

Second question of Fatwa No. 8141

Q 2: Is it permissible to make Dhikr by uttering La ilaha illa Allah (there is no deity but Allah) in addition to Muhammad is the Messenger of Allah? And what is the ruling on making Dhikr by these words on a regular basis?

A: Bearing witness to the Oneness of Allah, and to the Prophethood of Muhammad (peace be upon him)

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is obligatory and without which one cannot be called a Muslim. Moreover, making Dhikr with La ilaha illa Allah only is greatly rewarded, because Shari`ah states so, and it is the best kind of Dhikr ever said by the Prophet (peace be upon him) and the prophets before him.

However, taking Shahadah as Wird and repeating it on a regular basis has no evidence in the texts of the Qur'an or the Sunnah. All goodness is to be found in following what is authentically reported, restricting your Dhikr to it, and offering many blessings upon the Prophet (peace be upon him) at all times.

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The second question of Fatwa No. 7136

Q 2: Before someone is buried, much attention is paid to washing their body, and before they are taken to the grave, people offer Du`a' (supplication) for them. When they reach the grave, people conduct the Funeral Prayer. After this, people offer Du`a' again for the dead and then the body is placed into the grave. The earth is heaped on the grave till the body is covered completely, water is splattered on it, a Surah of the Qur'an is recited, and people make another Du`a' for the third time.

A 2: Offering Du`a' for the dead when washing or enshrouding them

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is permissible, for Du`a' benefits the dead. However, if it is offered in unison along with raising the hands, this is an act of Bid`ah (rejected innovation in religion) that has no evidence in Shari`ah. Offering Du`a' for the dead after burial individually and in congregation is permissible. It is authentically reported that the Prophet (peace be upon him) stood by the grave of a dead person after burial and supplicated: ﴿Ask Allah's forgiveness for your brother and beg steadfastness for him, for he will now be questioned﴾ .

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Fatwa No. 6917

Q: We are a group of Muslim immigrants who work in France. We were gathered on Taqwa (fearing Allah as He should be feared) and following the Sunnah of the Prophet Muhammad (peace be upon him). We, by Allah's Will, managed to assign a hall to perform the Five Obligatory Daily Prayers. We chose an Imam, may Allah help him with this burden. In addition, we arranged to hold sessions on preaching and guidance from time to time. However, this group has started to gradually break up because

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each one of us says after Taslim (salutation of peace ending the Prayer), "Subhan Allah [Glory be to Allah]" thirty-three times, "Alhamdu lillah [All praise is due to Allah]" thirty-three times, and Allahu Akbar [Allah is the Greatest]" thirty-three times," as an implementation of the Prophet's Hadith narrated by Abu Hurayrah, (The poor people went to the Messenger of Allah (peace be upon him) and said, "The wealthy have obtained the highest ranks and lasting bliss. They perform Salah (Prayer) as we perform Salah, and they observe Sawm (Fasting) as we observe Sawm, but they have more wealth with which they perform Hajj and `Umrah, and give Sadaqah (voluntary charity)." He (peace be upon him) said, "Shall I tell you something that if you act upon it you will catch up with those who are ahead of you, and you will get ahead of those who are behind you? No one will be better than you, except those who do as you do. Say, "Subhan Allah (Glory be to Allah)," "Alhamdu lillah (All praise is due to Allah)," and "Allahu Akbar (Allah is the Greatest)" thirty-three times after every Salah.") Each one of us says the formula mentioned in the Hadith subvocally. After that we recite Al-Fatihah and Al-Salah Al-Ibrahimiyyah (the second part of Tashahhud) in congregation and end our gathering by reciting, "Glorified be your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise and thanks be to Allâh, Lord of the 'Alamîn (mankind, jinns and all that exists)." Some of the fellow brothers dissociated themselves from this practice. They said that it is a Bid`ah (rejected innovation in religion), which we will bear its sin and the sin of those who follow us until the Day of Resurrection. Please give us a Fatwa regarding this matter. Is the recitation of Al-Fatihah, Al-Salah Al-Ibrahimiyyah, and the last three Ayahs of Surah Al-Saffat (180-182) in congregation good or is it a Bid`ah? Those fellow men do not perform Salah with us anymore until we abandon this practice.

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There should be a Fatwa to end this disagreement. In case we are wrong, we will abstain from it and ask Allah to forgive us but in case we are right, we invoke Allah to guide those fellow brothers. We hope there will be no cause for disagreements, which destroy and shatter Muslims' unity.

A: It is not permissible to recite Al-Fatihah and Al-Salah Al-Ibrahimiyyah, and end the gathering with reciting the last three Ayahs of Surah Al-Saffat because it is Bid`ah. This is not reported from the Prophet (peace be upon him).

Those who have abandoned performing Salah with you because of this Bid`ah, should not have done so. Rather, they should offer Salah with you to fulfill the obligation of congregational prayer along with advising you in a good way. May Allah set right the conditions of us all!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ruling on reciting Surah Al-Fatihah for the soul of a dead person or for any other purpose

Eighth question of Fatwa No. 8946

Q8: Some people may say, "Let's recite Al-Fatihah for the soul of so-and-so!" or "Let's recite Al-Fatihah for Allah to make such-and-such work easy for us!" People then start reciting Al-Fatihah. Besides, a person may say, "Let's recite Al-Fatihah" after he finishes reciting the Qur'an. The listeners then start reciting Al-Fatihah. Also it is a habit of some people to recite Al-Fatihah as a betrothal ceremony. What is the ruling on all these deeds?

A: Reciting Al-Fatihah by the listeners after invoking Allah, reciting the Qur'an or as a betrothal ceremony is a Bid`ah (rejected innovation in religion). None of these deeds is authentically reported from the Prophet (peace be upon him) or any of his Sahabah (Companions) (may Allah be pleased with them). In fact, it is authentically reported that the Prophet (peace be upon him) said, (Whoever does any act for which there is no sanction on our part, will have it rejected.)

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The ruling on reciting Surah Al-Fatihah (the opening chapter of the Qur'an) after offering Salah (Prayer) individually or in congregation

The second question of Fatwa No. 9509

Q 2: Is it an act of Sunnah or is it permissible to recite Surah Al-Fatihah after performing the obligatory Salah individually or in congregation? Appreciate your guidance, may Allah reward you!

A: It is not a an act of Sunnah to recite Surah Al-Fatihah after performing the obligatory Salah whether individually or in congregation.

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Eighth question of Fatwa No. 9572

Q 8: We have some prevailing customs that after Du`a' (supplication), the Imam recites Surah Al-Fatihah, and raises his hands with the Ma'mums (those being led by an Imam in Prayer), and one of them recites Al-Fatihah. Upon finishing his recitation, they all say 'Ameen' while placing their hands over their faces.

A: It is not permissible to recite Al-Fatihah after du`a', because this was neither reported

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from the Prophet (peace be upon him), nor the Rightly-Guided Caliphs. All goodness is to be found in following the guidance of the Prophet (peace be upon him), and that of his caliphs.

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The ruling on reciting selected lines of poetry after the Jum`ah (Friday) Prayer

First question of Fatwa No. 9953

Q 1: After every Friday Prayer, people in our country recite the following lines of poetry. Is this permissible? These lines read:

O Lord, I deserve not in Paradise to dwell
Nor can I endure the fire of Hell
So may you my repentance accept and my sins obliterate
For indeed You forgive sins, no matter how great.

A: A Muslim is allowed to make Du`a' (supplication) and to beseech Allah humbly at any time and in all circumstances. Allah (Exalted be He) stated: ﴿And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾ Allah also says: ﴿And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).﴾ The Prophet (peace be upon him) stated:

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﴾Du`a' is the very core of worship﴿ However, chanting these lines of poetry after Friday Prayer is not an act of Sunnah. Rather, it is a forbidden act of Bid`ah (rejected innovation in religion). It is authentically confirmed that the Prophet (peace be upon him) stated: ﴾Whoever introduces any practice into this affair of ours that is not of it, it is to be rejected.﴿

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Reciting Qur'an before Adhan

Fourth question of Fatwa No. 9908

Q 4: At the time of Fajr prayer, Qur'an, and some supplications are recited and then Adhan (call to Prayer) is pronounced. Is this an act of Sunnah or not? What is the ruling on it?

A: Persistence in doing what is mentioned, i.e. reciting Qur'an and some supplications before the Adhan of Fajr Prayer is not an act of Sunnah but rather an act of Bid`ah (rejected innovation in religion).

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First question of fatwa no. 6417

Q 1: We live in a small village whose people adhere to the Sunnah from a long time ago. This is from the virtue of Allah, and then the efforts of our ancestors (may Allah be merciful with them). I accompanied some of them, and Allah made them a reason for my guidance. I tried my best, praise be to Allah, to spread the Sunnah in the country, and work for Daw`ah (call to Allah) to the utmost of my ability. I lead people in Salah (prayer) since 1977, and after the incidents that have happened in Egypt recently, the ministry of Waqfs (Endowments) sent a Khatib (preacher) to the Masjid (mosque) of our village. At the beginning, this Khatib convinced us that he would pursue the same Manhaj (methodology) we adopt, and after he became firmly established in the Masjid, he began propagating the idea of putting a radio in the Masjid for people to listen to the recitation of the Qur'an before the Jumu`ah (Friday) Prayer, as is done in other Masjids in Egypt. Of course, there were many ignorant followers who agreed with him, and they put a radio connected to a loudspeakers before Salah. I personally tried to prevent him from this act.

I even exposed him to the evidences stating the impermissibility of reciting the Qur'an loudly where people offer their Salah, and that such a deed is nothing but reviving a Bid`ah (rejected innovation in religion) and nullifying an act of Sunnah. He responded by arguing that if this was prohibited, then why is it widespread in all Masjids of Egypt? The matter has gone so far that they placed the body of a dead person in the bier right in front of the people before Jumu`ah Prayer, and after finishing it, we offered Funeral Prayer for him. I tried to prevent him from doing this before

Jumu`ah (Friday) Prayer due to the impermissibility of such a deed, but he refused and said that this is the opinion of Imam Malik who sees that it as a lesson for the living. I told him that Imam Malik regarded offering Funeral prayer in all Masjids as Makruh (reprehensible). However, he remained deaf to my opinion, and was apparently convinced of his own. The path for newly invented Bid`ahs has been paved by the coming of this Khatib, and there will be more of such Bid`ahs. I am really perplexed and do not know what to do, especially that there are those who want to adhere to the Sunnah, and shun the way to Bid`ah. It should be taken into consideration that this is the only Masjid in the village, and I am thinking of deserting this Masjid, and offering Salah in one of the Sunni Masjids in Alexandria. However, if I do that, more kinds of Bid`ahs will find their way, and those willing to adhere to the Sunnah will be without help, not to mention their inability to offer Salah in other Sunni Masjids due to their scarcity in the rural areas and the countryside.

A: Firstly: It is not permissible to put a radio or the like to listen to the recitation of the Qur'an loudly in the Masjid on Friday before the Imam ascends the pulpit. **Secondly:** It is permissible to offer the Funeral Prayer in a Masjid according to the most preponderant opinion of scholars which is supported

by the sound evidences. However, the body of the dead person should not be placed in front of the people until the obligatory prayer is finished, then the bier is to be put between them and the Qiblah (direction faced for Prayer towards the Ka`bah) to offer the Funeral Prayer.

Thirdly: You should not desert Salah with the said Imam for the matters you have mentioned, and you are entitled to keep advising him, and explaining to him what is in accordance with the Sunnah

supporting what you say with sound evidences from the Qur'an and the Sunnah, and with wisdom, good preaching, and in a way that is best. May Allah guide him to respond to your advise.

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